



# BORN *again*

Kasus Reinkarnasi  
Tokoh dan Selebriti

dr. Walter Semkiw

# APAKAH KITA TERLAHIR LAGI?

Bagaimana jika kita mempunyai kehidupan lain, pada waktu dan tempat yang berbeda, dalam tubuh yang berbeda? Mengapa dua anak dari orangtua yang sama, memiliki kecenderungan batin yang sangat berbeda semenjak usia dini?

Mengapa sebagian orang mampu mempelajari bahasa asing dengan amat mudah? Apakah aku yang sekarang ini adalah hasil dari kehidupanku sebelumnya dan akankah pilihan yang aku ambil sekarang ini menentukan siapa aku di kehidupan selanjutnya?

Dalam buku yang provokatif ini, dr. Walter Semkiw mengajukan sebuah pertanyaan yang menantang: APAKAH KITA TERLAHIR LAGI? Ia mengangkat bahasan mengenai kehidupan lampau dan reinkarnasi pada tataran kemungkinan yang baru. Hasilnya adalah sudut pandang baru yang menarik dalam aspek sejarah, budaya, dan kelangsungan kehidupan.

Born Again, Kasus Reinkarnasi Tokoh dan Selebriti, mempelajari reinkarnasi dengan lebih menyeluruh dan lebih mantap daripada buku-buku sejenis mana pun yang pernah diterbitkan.

Buku ini juga menyingkap misteri asal usul jiwa, astrologi, spektrum energi, hukum karma, tahap evolusi manusia, tingkatan alam spiritual, fenomena hantu, anak ajaib, bodhisattwa, dan akhir dari reinkarnasi. Buku unik ini akan mengubah cara pandang Anda terhadap jati diri, kehidupan, dan pemaknaan hidup.

# Born Again

"This work was compiled through considerable research and interviews with people who are believed to be reincarnations of well-known personalities and mediums who are said to be capable of practicing shamanism.... This book is shocking to people who see a theory they never considered, and is now suddenly supported by research evidence.

As for believers in certain faiths, having some of their spiritual belief systems exposed, dissected, documented, and cross-referenced, is not a comfortable feeling either.... This book really intends to start a revolution in the realm of thought. If we all realize that we might come back to this world, as the opposite sex, embracing another religion, in another country, another race, we will realize that we are one and should not suffer each other."

THE HINDUS

"The past lives of eminent persons are inevitably linked to their present, as their souls wander from one body to another."

INDIAN EXPRESS

"A new book on reincarnation cases involving famous figures... may have an answer for our souls."

THE PIONEER

"Hopefully this book spreads awareness about Past Life Regression as an effective therapeutic method."

TODAY

"If you are prepared to work with your memory, past life regression and therapy methods can heal your physical, emotional, and mental ailments."

Dr. SUNNY SATIN Ph.D., interview on CNN-IBN

Kudos to Walter Semkiw's Previous Book  
RETURN OF THE REVOLUTIONARIES:

The Case for Reincarnation and Soul Groups Reunited

"Looks interesting!"

**Bill Clinton**

Former President of the United States

"For the survival of mankind, this is the most important book written in the last thousand years. When research uncovers multiple correlations, the word "coincidence" becomes a match, which is the foundation for many new scientific discoveries."

**C. Norman Shealy**

MD, Ph.D., Neurosurgeon

Inventor in medicine, author of 22 books

"Dr's book. Semkiw, Return of the Revolutionaries, is perhaps the best-documented case study of human reincarnation in the Western world. This book is very important because the true idea of reincarnation was introduced for the first time in Western literature."

**Wayne Peterson**

Author of Extraordinary Times, Extraordinary Beings.



# BORN *again*

Reincarnation Case  
Characters and Celebrities

dr. Walter Semkiw

# **BORN AGAIN**

Character and Celebrity Reincarnation Case

Original Title

**Born Again**

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## **MISSION STATEMENT**

To eradicate violence, to  
awaken our oneness, to help  
create civilization, we return with joy, to  
Planet Earth, to our Mother Earth.

## **THANK-YOU NOTE**

I thank Sunny Satin and Rock Furtado for making this  
book possible.

I also commend Sunny Satin, a  
kind and gentle person, for her  
tireless efforts in introducing past  
life regression therapy to  
students around the world.

## **DEDICATION**

I dedicate Born Again to all the  
souls that appear in this book as reincarnation  
cases.

## AUTHOR'S NOTE

Born Again is a study of cases past lives based on published sources as well as my own research, analysis and commentary. This book is my own independent work and no association, encouragement, or sponsorship of any of the individuals mentioned in this book is expressed or implied, unless specifically noted. The fact that I recognize evidence of the past lives of various living people does not mean that they share my views or acknowledge my findings. The comments and conclusions written in Born Again are my own.

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**Walter Semkiw**, Author of Born Again

## EDITOR'S NOTE

I met with dr. Walter Semkiw at the time he became one of the speakers at the IARRT Conference, Connecticut USA in 2007 and I was very interested in the facts he presented. At that time, Jeff Keene was also present, who is an example of the case in Born Again and when it was announced that this book had been translated into Indian, I expressed my desire to also translate it into Indonesian. Then it turned out that Handaka Vijjananda and his team were also willing to translate so that my task became lighter. This book is a very interesting case of rebirth because it talks about facial similarities between past and present births, and to my knowledge, no author has ever presented evidence of facial resemblance. It is very worth reading and understanding for anyone to understand that past life and present life are so closely related that we all don't hurt each other.

**Brenda ie-McRae**, Regression Hypnotherapist, resides at Oceanside, California, USA, for the beloved Indonesian nation.

# REINCARNATION CASE LIST

## Part I

### Independently Researched Reincarnation Case

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| chapter 2 | Hanan Monsour<br>Rashid Khaddege                        | Suzanne Ghanem<br>Daniel Jurdi                     |
| Chapter 3 | Anne Frank                                              | Barbro Karlen                                      |
| Chapter 4 | Carroll Beckwith                                        | Robert Snow                                        |
| Chapter 5 | John B. Gordon<br>Cadmus Wilcox                         | Jeffrey Keene<br>Wayne Zaleta                      |
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| Chapter 7 | Francesco Foscari<br>Louise Vanderbilt<br>Claude Ledoux | Wayne Peterson<br>Wayne Peterson<br>Wayne Peterson |
| Chapter 8 | Paul Gauguin<br>Pablo Picasso                           | Peter Teekamp<br>Alexandra Nechita                 |
| Chapter 9 | Charles Parkhurst<br>Alice Cary<br>Phoebe Cary          | Penney Peirce<br>Penney Peirce<br>Paula Peirce     |

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| Chapter 11 | Charles Thomson<br>David Rittenhouse<br>Abigail Adams<br>James Otis                                                                                                                 | Ralph Nader<br>Carl Sagan<br>Marianne Williamson<br>John Hagelin                                                                                                            |
| Chapter 12 | Peyton Randolph<br>Horatio Gates<br><br>Daniel Morgan<br>Marquis Lafayette<br>George Washington                                                                                     | Bill Clinton<br>Al Gore<br><br>George W. Bush<br>Tony Blair<br>Tommy Franks                                                                                                 |
| Chapter 13 | James Wilson                                                                                                                                                                        | Oprah Winfrey                                                                                                                                                               |
| Chapter 14 | Dorothy Dandridge                                                                                                                                                                   | Halle Berry                                                                                                                                                                 |
| Chapter 15 | Daniel D. Home<br>Sacha Home<br>Gricha Home<br>J. Gloumeline<br><br>Mr./Mrs. D. Jarvis<br>John Edmonds<br>Alexander Aksakoff<br>Sir William Crookes<br>Alexander II<br>Napoleon III | Uri Geller<br>Hannah Geller<br>Shipi Shtrang<br>Yaffa<br><br>Mr./Mrs. B. Janis<br>Amnon Rubinstein<br>Andrija Puharich<br>David Bohm<br>Jose Lopez Portillo<br>Ariel Sharon |
| Chapter 16 | Nostradamus<br>Rabelais                                                                                                                                                             | Hans Christian King<br>Michael Crichton                                                                                                                                     |
| Chapter 17 | Oliver Hardy<br>Stan Laurel                                                                                                                                                         | Danny Bacher<br>Josh Bacher                                                                                                                                                 |

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| Chapter 19 | Nana Sahib<br>Bahadur Shah Zafar                                                                                                                                                                                                                                                     | Indira Gandhi<br>Jawaharlal Nehru                                                                                                                                                                                                                                                                  |
| Chapter 20 | Jawaharlal Nehru<br>Bhimrao Ramji<br>Ambedkar                                                                                                                                                                                                                                        | Benazir Bhutto<br>Maeve (Kennedy)<br>Townsend                                                                                                                                                                                                                                                      |
| Chapter 21 | Sadhona Bose                                                                                                                                                                                                                                                                         | Shahrukh Khan                                                                                                                                                                                                                                                                                      |
| Chapter 22 | Edwin Booth<br>Mary McVickers<br>Edwin Booth Edwin<br>Booth Jr.<br>Mary Devlin<br>Asia Booth<br>Laura Keene<br>Tom Taylor<br>Joseph Jefferson<br>Virginia Harned<br>Junius Brutus Booth<br><br>Mary Anne Holmes Booth<br>Edwin Stanton Lucy Hale John<br>P. Hale Robert Todd Lincoln | Amitabh Bachchan<br>Jaya Bachchan<br>Shweta Bachchan<br>Abhishek Bachchan<br>Rekha<br>Bhavana Somaaya<br>Nicole Kidman<br>David Mamet<br>Tom Cruise<br>Mimi Rogers<br>Harivanshrai<br>Srivastav Bachchan<br><br>Teji Bachchan<br>Indira Gandhi<br>Sonia Gandhi<br>Rahul Gandhi<br>Steven Spielberg |

|            |                                                                                                                                                   |                                                                                                                |
|------------|---------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------|
| Chapter 23 | Agastyar<br>Ramalingam (Vallalar)<br>Manikavacakar<br>Edward de Vere<br>William Shakespeare<br>Nathan Field<br>William Camden<br>Jonathan Edwards | Siva Baba<br>Siva Baba<br>Siva Baba<br>Siva Baba<br>August Wilson<br>Johnny Depp<br>Robert Rosen<br>Wayne Dyer |
| Chapter 24 | William Pitt Leleiohoku<br>Kaluaiku Kapaakea<br>Napoleon (Eugene) IV                                                                              | Soekarno<br>Mohammad Hatta<br>Ferdinand Marcos                                                                 |
| Chapter 25 | Henry Opukahaia                                                                                                                                   | Handaka Vijjananda                                                                                             |

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|            |                                                                                                                        |                                                                                                                 |
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| Chapter 29 | George Washington<br><br>Robert Koch<br>Louis Pasteur<br>Jean Baptist Lamarck<br>St. Teresa of Avila                   | John Kenna<br>George Marshall<br>Tommy Franks<br>Craig Venter<br>Francis Collins<br>Bruce Lipton<br>Susan Trout |
| Chapter 32 | James Wilson<br>Daniel Morgan<br>Thomas Jefferson<br>Carroll Beckwith<br>Nicholas de Le Reynie<br>Jean Baptist Colbert | Oprah Winfrey<br>George W. Bush<br>Tom<br>Robert Snow<br>Robert Snow<br>Walter Semkiw                           |

|            |                                                           |                                                         |
|------------|-----------------------------------------------------------|---------------------------------------------------------|
| Chapter 35 | Gray Eagle<br>Shining Moon                                | Kim Adams<br>Dee Loecher                                |
| Chapter 37 | Peter Paul Rubens<br>Ludwig van Beethoven<br>Michelangelo | Akaine Kramarik<br>Gustavo Dudamel<br>Paul Felix-Montez |
| Chapter 39 | Wilja Witcombe                                            | Devanampiya Tissa                                       |

## Couple Case

|            |                                                                                                                                                                                                                                                                |                                                                                                                                                                                                                                                                                                         |
|------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Chapter 29 | Moshe Dyan<br>Benedict Arnold<br>Muhammad Ali<br>Mahatma Gandhi<br>Christopher Marlow<br>Thomas Edison<br>Oliver Hardy<br>Robert Kocho<br>Charles Darwin<br>Santa Clare of Assisi<br><br>Saint John the Cross<br><br>Jesus<br>Alexander Hamilton<br>John Adams | Anwar Sadat<br>George Washington<br>Joe Frasier<br>Jawaharlal Nehru<br>William Shakespeare<br>Henry Ford<br>Stan Laurel<br>Louis Pasteur<br>Jean Baptist Lamarck<br>Saint Francis<br>from Assisi<br>Saint Teresa of Avila/<br>Susan Trout<br>Mary, Mother of Jesus<br>James Madison<br>Thomas Jefferson |
|------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

# BORN *again*

## Part I

Independently  
Researched Reincarnation Case

# 1

## **Evidence of Reincarnation and Its Impact On Society and Religion**

Kala     At the turn of the millennium, independently researched reincarnation cases emerged, revealing that from life to life, people have similar facial features, personality traits, passions, talents, and even linguistic writing styles. The most convincing cases occur in children who have spontaneous memories of past lives that can be proven based on facts. Recently, in the United States, a case like this was shown on national television channels. In 2005, a reincarnation case about a boy named James Leininger was broadcast on ABC Primetime, a popular television news program.

This boy remembers that he died as a fighter pilot in World War II.

The boy's parents go to Carol Bowman, a reincarnation researcher who specializes in dealing with children's cases, to help their son who has nightmares about plane crashes. Through information that James gave to his parents, Bruce and Andrea Leininger, his father was able to prove his son's past life as an American fighter pilot named James Huston Jr., and when little James was reunited with Huston's surviving sister, based on information only James Huston had. herself knows, Huston's sister accepted little James as the reincarnation of her late brother.

In her book, *Children's Past Lives*, another case that Carol Bowman quotes involving a boy in India named Titu Singh who has a clear memory of life

his past in Agra, that his name was Suresh Verma. He remembered that his wife was Uma and he had two children. When he is reunited with his past life family, he recognizes the members of his family, tells the details of Suresh Verma's life which are proven true, thus Titu is accepted by the Verma family as Suresh's reincarnation. This case was also broadcast on the BBC's Forty Minutes in 1990 and was recently featured in Reincarnation International published in London.

Another case that deals with childhood memories is the case of Barbro Karlen, a girl who since childhood can remember her past life as Anne Frank. The Frank/Karlen case is very important from a sociological point of view, because Anne Frank experienced persecution as a Jew, while Barbro was born into a Christian family. This case will be presented in detail later.

This book is divided into three parts. The first part includes independently researched reincarnation cases, which demonstrate general principles of reincarnation, such as the observation that facial features remain similar from one incarnation to another.

The second part covers cases in the West solved through Kevin Ryerson, a trance medium\* with a worldwide reputation featured in three of Shirley MacLaine\*\* books. A psychic works by getting himself into a meditative state or trance, thereby allowing spirit beings to speak through him. In doing reincarnation research, I discovered that Kevin channeled an Egyptian spirit guide named Ahtun Re who exhibits the ability to identify past lives

---

\* Trance medium: psychic who can communicate with the spirits of people who have died in a hypnotized state or high level of concentration so that they are not aware of their surroundings. In Ryerson's case, he allowed his guiding spirit to enter into him and speak through him.

\*\* Shirley MacLaine (born April 24, 1934) is an Oscar-winning, film and theater actress, noted not only for her acting, but for her dedication to her belief in reincarnation and the existence of other natural beings.

accurately, according to my observations. This is a rare ability and when I discovered that Ahtun Re could be used as a resource in this capacity, I started working with Kevin on a regular basis. At the time of the publication of *Born Again*, I had worked with Kevin for over five years and had more than seventy sessions with him. After getting a lot of experience with Kevin's spirit guide, I began to believe in Ahtun Re's ability to establish an accurate match in reincarnation cases. As such, I have used Ahtun Re as the "Gold Standard" to determine whether past life matching is accurate or not. All reincarnation cases published in *Born Again* and my previous book, *Return of the Revolutionaries*, were confirmed accurately and validly by Ahtun Re.

The third part involves reincarnation cases of Indian, Indonesian, and Filipino figures which are mostly revealed through my collaboration with Kevin Ryerson, as we shall see, a soul can be incarnated in India at one lifetime, and in the United States or Pakistan at one point in time. another life. The final chapter features the Indian spiritual teacher, Siva Baba, who supported my research on reincarnation, and who has independently known some of his own past lives.

Objective evidence of reincarnation based on spontaneous memories of past lives, both in childhood and in adulthood, inevitably continues to emerge. With the presence of the internet, communication about these cases on a world scale will produce a large collection of reincarnation cases data.

I have founded the Institute for the Integration of Science, Intuition and Spirit (IISIS) together with Kevin Ryerson and other colleagues, which is dedicated to scientific research on reincarnation, the evolution of humans or souls, and related matters. Here I want to review some of the changes in society that will occur due to objective evidence of reincarnation:

- One of the most beneficial effects triggered by an understanding of reincarnation is the reduction in violence between people of different ethnic, religious and racial backgrounds. This change is urgently needed, given events such as the destruction of the World Trade Center, as well as the daily intake of news of violence and killings that we can observe happening between peoples of opposing cultures. The evidence presented in this book shows that people can change religious, ethnic, and racial alliances from lifetime to lifetime.
- When one realizes that religious belief is a temporary belief system, that one may be a Christian in one life, and a Jew, Muslim, Hindu, or Buddhist in another, these religious conflicts will appear illogical. . In fact, we must all stop thinking of ourselves exclusively as Christians, Jews, Muslims, or Hindus, because in the span of lifetimes after lifetimes, we have become all of them, and more than that. The good thing about this understanding is that no religion is demeaned, and no one is considered wrong. In fact, we will understand that from life to life, we have the opportunity to enjoy and learn from various religious teachings. The key is not to get too attached to one particular belief system, because in the end, this only leads to division and strife.

I believe that knowledge of the mechanism of reincarnation will help humanity evolve from a tribal mentality, in which we identify with a particular religious, ethnic, racial, or national group, towards the Universal Human level. As Universal Humans, we understand and respect many cultures, but do not fix ourselves with any one sect. In the United States, writers such as Gary Zukav and Barbara Marx Hubbard are continuing the concept of the Universal Man.

The information provided in this book will provide a more solid foundation for their ideas.

- As we change from tribal people to Universal Humans, racism and religious prejudice will end.

Nationalism and ethnic pride will also be put in such a perspective, when we realize that we can be born in different countries and from parents with diverse ethnic backgrounds, from one lifetime to another. When we realize that we can be white in one life and black or Asian in another, racial prejudice will disappear. • Various religions will adopt a more universal set of teachings, as spirituality becomes more scientific, based on observations and objective data. In fact, spirituality will inevitably move from the realm of belief to the realm of knowledge. Religious organizations will remain important, because we will still need a place to meet and worship God.

- When collective conflict and warfare will subside, individual violent and criminal behavior will also decrease.

This forecast is based on two principles. The first is because people will realize karma as a reality. We will know that what we do to others will come back to us in due time. This will create a change in behavior, both for those who are atheists and those who follow established religions. Today, religious doctrines teach that wrongdoing can be removed or forgiven by certain religious and divine powers. This reduces the motivation to behave in a proper manner.

Evidence of reincarnation will bring awareness that we are responsible for our actions and in the next lifetime, we will be subject to the same actions we did in this life. If we make fun of someone in this life, we will be the object of ridicule in another life. If we kill someone, on

in another life we will experience suffering caused by our actions. If we manifest tolerance and compassion, these things will also come back to us.

With this understanding, any action that has the potential to harm the other party will be considered more carefully. Some will argue that in a culture that embraces reincarnation, evil still exists. I respond to this by arguing that there is a big difference between believing in reincarnation and knowing that reincarnation is the evolutionary path of the human soul. When you absolutely know that reincarnation and karma are real, then committing a crime is like deliberately putting your hand in a blazing furnace.

Another reason why violence will decrease is because people will realize that they can carry the knowledge and skills gained in this life to the next. This is especially important for those born into poverty or other disadvantage. To those born poor, to those who feel left out in life, evil can seem the only way out. This is especially true in American culture, where materialism is rampant, and the gap between the haves and the have-nots has never been this great. Given this unequal situation, those who commit crimes may see their actions as retaliation for the injustice they feel and as a remedy for their despair.

The evidence presented in this book shows that from life to life, we reap what we have left behind, that we carry with us the skills and abilities we have acquired in previous lives. We will see that individuals can return to life to complete a work or produce a goal that was initiated in a previous life. This can bring hope to those who are caught in a situation that is

unfavorable. A person who feels that his opportunities are blocked in this lifetime can plan and invest for the next life. We can begin to study, understand, and practice in this incarnation in preparation for the next incarnation.

For example, if you want to become a great musician, then fulfill that desire today. In future incarnations, you will be able to bring out the talents that have been cultivated in the past. If you want to be rich, learn about finance and investing starting today, and you will carry your business talent into the next life. If you want to be a great musician, practice playing an instrument and learn song composition starting today, so that talent can emerge in tomorrow's life. Knowing that the effort put forth in this life will bear fruit in another life will certainly bring hope to those in despair.

- Combating world hunger and poverty will become a more pressing concern for every individual on this planet. This will happen because of two realizations. First, we will understand that we will return to the world we helped build. We are responsible for the conditions we will live in in future incarnations.

From a self-interested point of view, the knowledge that we can be reborn in a poor country will motivate those in developed countries to share resources with poorer countries.

Residents of developed countries will feel a more pressing need to help poor countries in building infrastructure and economic policies that can ensure the fulfillment of the basic needs of their population.

Our attitude towards Third World Country debt will change as we become more concerned about the plight of the poor.

Second, from a spiritual point of view, we will realize that the amount of money in our bank account at the time of death is the same

absolutely meaningless in the eyes of God. Instead, what is meaningful is good karma based on what we have done during our lifetime to help others. With a better understanding of karma, the rich will be more concerned about alleviating the suffering of those who have none.

Together, we will invest more of our time, energy, money, and creativity into designing ways to make this world a better place for those who were born into unfavorable circumstances.

We will be less motivated to put our resources into bigger houses, fancier cars, jewelery and trinkets, sports teams, and violent games. On the other hand, we will have a desire to improve living conditions for the common good. Reincarnation knowledge will change what we value, and a desire will arise to pursue things of value from a spiritual point of view.

- Protecting the environment will become a more pressing issue as people begin to realize that they will return to Planet Earth, our Mother Earth, over and over again in the future. People will realize that in the next life, they themselves will have to deal with the environmental problems they are creating today. Economic gain will no longer be an excuse that goes beyond preserving the environment, as people will realize that whatever they do counts and crimes against the Earth have karmic repercussions as well.
- Relationships between family members, friends, foes even, will be improved when people realize that we are returning to life in groups, that we are returning to Earth with those we have known before.  
Those who have conflict with us in one lifetime we will meet again in another life. Our most mortal enemy could just come back to us as

a family member or coworker, so that we can have another chance to really get to know the person and an opportunity to end the conflict. Thus, we will strive harder for mutual understanding in our current incarnation. We will learn to tolerate those who have conflicting views and different values in life. Relationships that love each other will be recognized as a commodity that is more valuable than money or gold.

## **Established Religion and Acceptance of Reincarnation**

It will be interesting to see how established religions will respond to the mounting evidence of reincarnation that continues to emerge in the world. Religious authorities will have two choices: incorporate reincarnation into their doctrine or reject it. If religious authorities reject evidence of reincarnation, they will maintain the status quo and take short-term safeguards, but this also means they are also fomenting ongoing religious conflict, which could one day develop into a full-blown disaster.

If religious authorities receive information about reincarnation, they will help create a more peaceful world. Their religions will endure, for the beautiful and wonderful teachings of their prophets will not perish. Furthermore, people will always need religion, because people need to come together and worship God together. Fortunately, there are references in the doctrines of most major religions that seem to support reincarnation, which

makes it easy to integrate reincarnation into the system  
traditional beliefs. Even though I'm not an expert

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\*\*\* Authority here refers to parties who have power in terms of interpreting and regulating the implementation of certain religious doctrines. For example, the highest authority in Catholicism is the Vatican Church under the leadership of the Pope.

religious or have authority on this matter, let me share passages from religious texts that seem to allude to reincarnation. I focused on Christianity, Judaism, and Islam because reincarnation has traditionally not been emphasized in these religions.

### **Reincarnation and Christianity**

Christian, Jewish, and Islamic leaders may find it easier to accept evidence of reincarnation if they recognize that the doctrine of reincarnation was once part of the doctrines of their prophets. As such, the information presented in this book is by no means new. In fact, the teachings of reincarnation in the major religions have been ignored and occasionally, deliberately hidden. Let us take Christianity as an example.

In the New Testament, the Jews are depicted waiting for the reincarnation of their great prophets. In fact, these prophets are thought to have been reincarnated in ancient times. For example, the Jewish sect called the Samaritans believed that Adam was reincarnated as Noah, then as Abraham, then as Moses.<sup>2</sup> Reincarnations of past prophets were also in the minds of the Jews at the time of Jesus. In fact, Jesus' followers thought he was a prophet incarnate. Let's meditate on the following passage from Matthew's Gospel: "When Jesus arrived in the region of Caesarea Philippi, he asked his disciples: 'Who do people say the Son of Man is?' They answered: 'Some say John the Baptist, some say Elijah, and some say Jeremiah or one of the prophets.'" (Matthew 16:13-14)

Herod, who then ruled Jerusalem under the Roman Empire, also speculates as to who Jesus might have been. Herod also thinks that Jesus may be one of the ancient prophets, or even John the Baptist whom he recently beheaded.

When Jesus announced that he was the Messiah of the Jews, his followers were confused, because the scriptures stated that the prophet Elijah (or Elijah in Greek) would return and precede the coming of the Messiah. The disciples pointed out this discrepancy to Jesus. The disciples pointed out, "Why then did the scribes say that Elijah would come first. And Jesus answered and told them, that it was true that Elijah would come first, and straighten all things/restore all things. But I tell you that this Elijah has come, but they did not recognize him... Then his disciples understood that he was speaking of John the Baptist." (Matthew 17:10-13)

In another part of the New Testament, Jesus unquestionably states that John the Baptist was the reincarnation of the Prophet Elijah, "Among those born of women there is none more glorious than John the Baptist... and if you all accept him, this is Elijah... He who has ears to hear, let him hear." (Matthew 11:11-15)

Reincarnation is also mentioned in a passage in the New Testament where the disciples ask Jesus why some people are born blind. The disciples asked, "Who sinned, this person or his parents?" (John 9:34). This quote implies that this blind man had a previous incarnation, where he had committed a sin that would have caused the karmic result of blindness. Without the presumption of reincarnation, how could the blind man commit the sin that is responsible for his disability, since the person was blind from birth? Jesus did not deny the disciples' reasoning, although he stated that the man's blindness was caused by other factors.

In addition to these quotations from the New Testament, evidence shows that reincarnation was once part of the early Church doctrine and was broadcast by the Church Fathers, writers who established Christian doctrine before the 8th century and their work was used to spread Christian ideas to other people. inhabitants of the Roman Empire. To become a

Father of the Church, a person must meet the following conditions. He must live a holy life; his writings must be free from doctrinal error; his interpretation of Christian doctrine is recognized as exemplary; and his writings must have the approval of the Church.

A number of Church Fathers believed in and wrote about reincarnation. Saint Justin Martyr (100-165 AD) firmly stated that the soul inhabits more than one human body. Origen (185-254 AD), who according to Saint Jerome was "the greatest teacher of the Church after the Apostles", defended the idea that the soul existed before the body, which was fundamental to the concept of reincarnation.

Another Church Father, Saint Gregory, Bishop of Nyssa (257-332 AD), wrote, "It is absolutely necessary that the spirit be healed and purified, and if this does not happen during its life on Earth, it can happen in future lives..."

Spirit... is immaterial and invisible, the spirit at some point sheds a body... and replaces it with an instant."

Saint Gregory also wrote, "Every spirit that comes into this world is strengthened by the victories or weakened by the defeats of a previous life." Saint Augustine (354-430 AD), one of the greatest theologians of the Christian Church, theorized that the philosopher Plotinus was Plato's reincarnation. Saint Augustine wrote, "Plato's message... now shines especially brightly in Plotinus, a follower of Plato who was so much like his teacher that one would think... that Plato was born again in Plotinus."

Other Church fathers who demonstrated belief in reincarnation were Synesius (Bishop of Ptolemais), Saint Ambrosia, Pope Gregory I, Jerome, Saint Athanasius, Saint Basil, Saint John Chrysostom, Saint Gregory of Nazianzus, and Clement of Alexandria.<sup>3</sup>

If beliefs about the pre-existence (pre-existence) of spirits and reincarnation were prominent in the early Christian Church, why is this concept not present in current doctrine? The reason is that the Roman Emperor Justinian made arrangements for reincarnation to be removed from official Church doctrine in AD 553. In the early centuries of the Christian Church, disputes over doctrine were settled by the bishops of the Church through meetings called Ecumenical Councils. council-

This council is a grand assembly, which doesn't happen often, sometimes once in a hundred years. To understand the story of reincarnation and Christian Church, we have to go back to 330 AD.

In that year, Constantine the Great moved the capital of the Roman Empire from Rome to Constantinople, a city now called Istanbul. As a result, two centers of the Christian Church developed, the Western Church in Rome and the Eastern Church in Constantinople.

The ruling emperors of Constantinople controlled the Eastern Church and promulgated policies as they pleased. For example, Emperor Leo III forbade pictures and portraits from being placed in churches, so the images that today are so admired for their beauty had to be removed from places of worship. Likewise Justinian set the Church's policy on reincarnation.

In the 6th century, the Church clashed over reincarnation. The Western bishops in Rome believed in the early existence of the spirit, while the Eastern bishops opposed it. Emperor Justinian of Constantinople, who ruled the Eastern Church, opposed the doctrine of reincarnation. As an example of his interference in Church affairs, Justinian exiled Church Father Origen, who openly supported the idea of reincarnation. To follow up on his interests, Justinian convened the Fifth Ecumenical Council in AD 553, which was attended by only six bishops from the Western Church. On the other hand, 159 bishops of the Eastern Church, which Justinian controlled, were present. It was at this meeting that the concept of the initial existence of the spirit was removed from Church doctrine by voting. Emperor Justinian manipulated Church doctrine by gathering votes at his will.

Pope Vigilius protested this event and demanded equal representation between the bishops of the East and the West. Although Pope Vigilius was present in Constantinople at the Fifth Ecumenical Council, he boycotted the Council in protest.

Justinian not only ignored Pope Vigilius, but suppressed him. The Catholic Encyclopedia states that the conflict between the Emperor and the Pope was so extreme that the Pope suffered much abuse at the hands of the Emperor and was nearly killed. Can you imagine that nowadays a

Can politicians or state leaders dictate policy to the Pope? That the Pope would boycott the largest congregation in the Vatican that takes place once in a hundred years? However, this is what happened when the Fourth Ecumenical Council took place in 451 AD and the Sixth Ecumenical Council was convened in 680 AD. As a result, the Catholic Encyclopedia states that the Council that Justinian convened was not a true Ecumenical Council, so the elimination of the initial existence of the spirit in Church doctrine should not be considered an official decree of the Ecumenical Council.<sup>4,5</sup>

The feud between the Eastern and Western Churches escalated in 1054 when these two branches of the Christian Church isolated each other. When the Crusaders of the Western Church were on their way to retake Jerusalem from Muslim hands, they burned the Christian City of Constantinople.

Since then, permanent separation has occurred and the Western Church has become the Roman Catholic Church, while the Eastern Orthodox Church has gone its own way. Even today, members of the Eastern Christian Church do not recognize the Pope in Rome as their leader. So we can see that the political divide between the Western and Eastern branches of the Christian Church is as real today as it was during the time of Emperor Justinian and Pope Vigilius.

In addition to the struggles among fellow Christian leaders, there are also troubling examples in which Christians have battled with those who contradict their doctrine. The Inquisition\*\*\*\* was formed through a series of papal decrees between 1227-1235 to deal with divisive religious movements. In this endeavor, Pope Innocent IV approved the use of torture in 1252.

Later, the persecution of people accused of being witches in Europe between the years 1450-1700 arose when orthodox Christians were uneasy because of Martin Luther's Reformation and the emergence of a scientific paradigm. The decree of Pope Summis Desiderantes, issued by Pope Innocent VIII in 1484, sparked

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\*\*\*\* The Inquisition is an action taken by the Roman Catholic Church in eradicating sects that are considered heretical. This action is a reaction to mass popular movements throughout Europe which are considered deviant and heretical against Christian understanding.

waves of torture and other punishments. The Pope's dissertation is anti-women and condemns witches. Thousands of innocent women were executed based on confessions obtained through torture.

The last explosion of this suppression occurred in Salem, Massachusetts, in 1692. Twenty women were executed after a group of young girls became emotional or hysterical while playing with magic. In fact, some of the people accused of being witches in the past were most likely women who had psychic talents but were considered dangerous by those who did not.

Today, many women take meditation classes designed to trigger their intuition and psychic ability to remember the past when they were bullied and burned at the stake. It was really dangerous to be born as a person of great talent in a relatively primitive world.

## **Reincarnation and Judaism**

As mentioned, reincarnation was part of the thinking of the Jewish nation at the time of Jesus. The Jewish historian, Flavius Josephus (37-100 AD), wrote that at that time there were three sects of Judaism: Sadducees, Essenes, and Pharisees. Josephus wrote that two of these sects, the Essenes (famous for the Dead Sea Scrolls) and the Pharisees, both believed in reincarnation. Josephus wrote, "The Pharisees believed that spirits had eternal power in them and that those who were virtuous would have the power to rise and live again; with this doctrine they can convince many people."<sup>6</sup>

Josephus himself, who had served as a soldier, had raised the spirit of his men to fight by calling for the doctrine of reincarnation. Josephus said to his people, "Do you not remember that all the pure Spirits when they leave this life will obtain the most holy place in heaven, from there, in the age of

upheaval, they will again be sent to the bodies that pure."7

Reincarnation is also part of the Zohar, a classic Cabalistic text, thought to have been written by Rabbi Simeon ben Jochai in AD 80, with various additions by medieval Hebrew scholars. The Cabalistic movement focuses on the hidden wisdom of the Jewish faith. The Zohar was edited and first published by Rabbi Moses de Leon, in 1280. Here are some examples of passages from the Zohar relating to reincarnation:

All spirits are subject to the temptation of transfer (reincarnation); and men do not know the plans of the Most High concerning them; they do not know how they are being judged every time, both before coming to this world and when they leave it. They don't know how many mysterious displacements and trials they will have to endure.

The spirits must re-enter the absolute substance from which they are appear. But in order to accomplish this goal they must develop all the perfections, whose seeds have been planted in them; and if they have not fulfilled this state during one life, they must begin another life, a third life, and so on, until they reach a state suitable for them to be reunited with God.<sup>8</sup>

Another prominent Jewish theologian who believed in reincarnation was Rabbi Manasseh ben Israel (1604-1657). It was this rabbi who convinced Oliver Cromwell to lift his ban on allowing Jews to live in England, a policy that had persisted for 150 years since the time of Edward I. In his book, *Nishmath Hayem*, Rabbi Manasseh ben Israel writes:

The belief or doctrine of the transmigration of spirits is a solid and infallible dogma, accepted by our entire church fellowship with one vote, so that no one will dare to deny it.... In fact, there are many wise men in Israel who hold fast to the doctrine this so they made it into a dogma, a thing that was fundamental to

our religion. We are therefore obliged to obey and accept this dogma absolutely... for its truth has been undeniably demonstrated by the Zohar, and all the books of the Cabalistics.<sup>9</sup>

## Reincarnation and Islam

Reincarnation is also included in the teachings of Islam, the religion upheld by the Prophet Muhammad. Muhammad was born in 570 AD into a prominent family who served as custodians of the holy site of Mecca, which is believed to have been traditionally founded by Abraham. Muhammad married his employer, a female merchant named Khaadija, when Muhammad was 25 and Khaadija was 40. The holy book of Islam is the Quran (or Koran), which means "Recitation" or "Recitation". In essence, the Quran is a text that was sent down from God through Muhammad.

Muhammad's first revelation occurred when he was 40 years old in the year 610 AD. He then began to record verses which over time became the Quran. As this spiritual movement grew, Muhammad and his followers became victims of oppression until they had to leave Mecca in 622 AD, fleeing to Medina. Muhammad was both a warrior and a prophet and led his followers into several wars. In the end, Muhammad brought his followers back to Mecca, the holiest site of Islam today.

There are several references in the Quran to reincarnation. Let's review some of these quotes.

Why do you disbelieve in Allah, when you were dead, then Allah gave you life, then He caused you to die and He brought you back to life, then to Him you will be returned?<sup>12</sup>

Allah created (humans) from the beginning, then returned (turned) him back; then to Him you will be returned. <sup>13</sup>

Verily, Allah causes the grain of vegetation to grow and

fruit seeds. He brings out the living from the dead and brings out the dead from the living. (Who has these qualities) is Allah, so why do you still turn away?

People who are connected, emotionally and karmically, will return to life with people they have known before. This is an observation that I have worked on in my research. In addition to quotes about reincarnation, the Quran also has references to karma:

Allah does not burden a person but according to his ability. He gets a reward (from the good) that he works for and he gets the punishment (from the evil) that he does.

16

On the day when every self will find all the virtues exposed (in his face), so will (also) the evil he has done; He wished that there might be some distant time between him and that day; and Allah warns you against Himself (torment). And Allah is very merciful to His servants

We will set the right scales on the Day of Resurrection, so no one will be harmed in the slightest. And if (the practice) is only as heavy as a mustard seed, We will certainly bring it (reward). And we are sufficient as reckoners.<sup>18</sup>

Verily We bring the dead to life and We write down what they used to do and the marks they left behind. And everything We collect in the real Master Book (Lohmahfuz).<sup>19</sup>

The Quran has amazing verses that make us think in terms of the Universal Man; religious affiliation is minimized and one's well-being is considered paramount. Think about the following verse:

Verily, the believers, the Jews,  
The Sabians and Christians, whoever (among them) truly  
believes in Allah, the Last Day and does good deeds,

then there is no worry for them and they will not grieve. 20

Muhammad warned of the exclusive practice of religion, which in his day was aimed at the Christian Church. Muhammad's point was that God should be the central theme in one's life, not messengers or prophets conveying God's words. The "book" in this quote refers to the Bible.

O People of the Book, do not transgress in your religion, and say nothing of Allah except the truth. Verily, the Messiah, Jesus son of Mary, is the Messenger of Allah and (created by) His words which He conveyed to Mary, and (with a blow) a spirit from Him.

21

Jalaluddin Rumi (1207-1273) was a great Islamic and Sufi poet. The Sufis are regarded as the holders of the esoteric wisdom of Islam, just as the Cabalists are regarded as the holders of the hidden wisdom of Judaism. Rumi wrote:

Like grass I have grown and continue to grow. I have passed the mineral form and lived as a plant. From a plant I was raised into an animal. Then I let go of the animal form and took on the human form. Why should I be afraid that if I die I will be lost? Because passing through the human form I will get loose strands of hair and glittering angel wings. And then I will become what no mind ever thought. O let me no longer exist! Because non-existence only means that I will return to Him.<sup>22</sup>

It is interesting to note that the Fathers of the Christian Church also contemplated the path of human evolution, as did Rumi. This view suggests that plant and animal species can be stepping stones for the development of spirits to the human level. Let us consider the following quote from the Christian Church Father Synesius, Bishop of Ptolemais (370-430 AD), from his Treatise on Dreams:

"Philosophy speaks of spirits being prepared by means of a transit bridge.... When it first descends to Earth, it (spirit) ascends to animal spirit form as on an ark, and through it it is brought into contact with matter."23

In quotations from the Islamic poet Rumi and Christian Church Father Synesius, the general theme of human evolution through repeated births is hypothesized and voiced.

## **Galileo and Dialogue Concerning the New World System**

It will be interesting to see how established religions react to the evidence of reincarnation pouring into the world today. Religious authorities have the option of denying information or being open to the possibility that there may be some legitimacy in reincarnation cases that arise. In this context, I would like to give another historical example, namely the scientist and astronomer, Galileo.

Galileo was interested in the movement of waves and found that the movement of the waves most closely matched the theories of Nicolaus Copernicus (1473–1543). Copernicus put forward the theory that the Earth revolved around the sun. This view contradicts the belief that the Earth is the center of the universe, which is the cosmology held by the Roman Catholic Church.

Galileo's research into the movement of the oceans showed that Copernicus was right and that the ancient notion did not match reality. In 1624, Galileo wrote the *Dialogue of the Tides*, which was allowed to be published by the censorship board of the Roman Catholic Church, although they changed its title to *Dialogue on the Two Chief World Systems*.

Although the *Dialogue on the Two Chief World Systems* was published in 1632 with the approval of the church's censorship board, Galileo was ordered to appear in Rome to be tried for "charges of grave heresy". The Roman Catholic Church, in fact, disliked the worldview proposed by Copernicus and Galileo, which put the sun at the center of our solar system, in

where the Earth orbits the sun. The Church forced Galileo to retract his theory that the sun was at the center of the solar system and sentenced Galileo to life in prison. To further humiliate him and maintain control of the belief system, the Roman Catholic Church ordered that Galileo's prison sentence be promulgated at every university and his book *Dialogue on the Two Chief World Systems* burned.

Interestingly, the late Pope John Paul II reopened the Galileo case in 1979. Thirteen years later, in October 1992, centuries after the scientific world accepted Galileo's conclusions, the Roman Catholic Church acknowledged the Vatican's 1632 guilt. In 1992, 360 years after Galileo published his writings, the church officially accepted that the Earth revolved around the sun, not the other way around.

It is the merit of Pope Paul II who corrected this error.

It is also very significant that in his part of his millennium address, Pope John Paul II asked God's forgiveness for the sins throughout history that have been committed on behalf of the Church.

# 2

## **Principles of Reincarnation and Research Dr. Ian Stevenson**

In this chapter, two cases studied by Dr. Ian Stevenson of the University of Virginia. These cases show that facial features remain consistent from one incarnation to another. In the chapters that follow, cases examined independently will show that personality traits, talents, and even linguistic writing styles persist. In the case of the reincarnations of Paul Gauguin and Picasso, we will observe that the development of the artistic soul also repeats itself from one incarnation to another, albeit at an earlier age. This shows that we are indeed built on achievements in past lifetimes. In the case of Laurel and Hardy who are reincarnated, we even see that the development of action comedy is also repeating itself. Before presenting the two main cases of Stevenson, I would like to outline the principles of reincarnation which are deduced from the cases presented in this book, which can be summarized as follows:

### **1. Physical Appearance**

The contours, shape, and proportions of the face seem consistent from life to life. Physical habits, such as posture, hand movements, and the type of jewelry worn can also be consistent from one life to another. Even the poses captured in his bizarre self-portraits and photographs are often similar from life to life.

Body types can also be consistent, although body sizes can vary. An individual can have a weak physique in

one life and physically strong in the next.

A person may be short in one incarnation and tall in the next, although facial characteristics, posture, and gestures appear to remain the same.

I want to comment on this beauty. I am adamant that any face shape can be perceived as beautiful or handsome. This perception of beauty depends mainly on factors such as skin color and physique. For example, a woman in one birth may be tall, thin, beautiful skin, perfect smile, and attractive body. Because of these factors and their impact on her appearance, this woman may become a prominent fashion model or beauty queen. In another birth, this woman, with identical facial features, may be reborn with rough skin, stocky bodies, and uneven teeth. This woman would now be considered mediocre by observers.

In fact, a case that was recently investigated involving the beautiful American actress, Angelina Jolie, shows this. In a recognized past life in France, during the time of Louis XIV, she was described as an unattractive woman because her forehead was too high for her face, her teeth were uneven, her skin was rough, and she was limping because one leg was shorter than the other. He has the same face shape and in a portrait looks the same as his current face. For the record, in those days, Jolie was also generous, as she is now, and raised many poor families.

In conclusion, any face shape can be perceived as beautiful or unattractive, based on these factors. I believe that we can alternate between being attractive and ordinary, from life to life, based on the lessons we learn in a given birth.

For the record, my reincarnation research shows that in about 10-20% of cases, souls can change gender. Even in cases like this, the face shape is still consistent.

Overall, the vast majority of people (80-90%) do not change gender from one lifetime to another, and it is likely that our natures are either masculine or feminine in nature. Those who are masculine in nature tend to be reborn as men. While those who are basically feminine prefer to return to the female body. I think, however, that we've all changed gender periodically, to learn what it's like to be a different gender.

## 2. Personality

Personality traits seem to persist from life to life. The way a person views life and the way others perceive you also remains consistent. Some of our personality traits are positive and we take them with us to benefit. While some other personality traits can bring harm and cause suffering from life to life. It seems that our evolution played a role in smoothing out the roughest parts of our nature.

For example, let's say there is someone who is very aggressive in nature. The advantage of being an aggressive person is that this person achieves his goals. The downside is that other people may be hurt by that aggressive approach. The goal for an aggressive person over a period of one lifetime or more is to learn to consider the feelings of others.

Although personality traits remain consistent, I have observed that neither bodily nor mental illness persists from one life to another. Individuals who were chemically dependent or had mental illness in a previous life do not appear to carry these disorders into later lives.

Spiritually and intellectually, we seem to continue where we left off. The achievements we have worked so hard for in our spiritual and intellectual pursuits endure—become a part of us. Therefore, our efforts to advance ourselves are never in vain

and we continue to build according to our efforts from life to life. Likewise, talents may emerge through one lifetime to another, but conversely, if the soul needs to take a different path in a certain lifetime, those talents are sometimes hindered.

Even if we have the same level of spiritual maturity and intellectual development throughout our lifetime, we can switch between being poor and rich, famous and unknown. We take turns being inside or outside the spotlight. Our status in life is presumably determined by the karma we have created in past lives, as well as by the lessons our own soul has determined. Of course, there is a pattern that strong souls return to being strong souls, great artists return as great artists, and those who were influential in the past will do so again in the next life.

As discussed at length in the first chapter, religious ties and ethnic backgrounds can change from life to life. A soul may be a Christian in one lifetime and may be a Jew or a Muslim in the next. This brings a new understanding of conflicts caused by ethnic or religious differences.

When I relate personality similarities, I notice that there are often similarities in the way people choose to identify themselves by name, from life to life.

More specifically, the nuances and tendencies of the names we choose are often the same from one lifetime to another. Of course, it is our parents who give us the name at birth, but as we grow older, we choose the version of the name we are given to the way we want it. Some prefer to use a middle name instead of their first name, some prefer a nickname or use initials. We tend to choose variations of our names that reflect an inner rhythm, an energy pattern or pattern of energy.

### 3. Writing Style

Just as personality traits remain consistent from life to life, the way a person expresses seems to be the same from life to life. In the case of John B. Gordon/Jeff Keene, an official analysis of linguistics conducted by a university professor did show that the structure of writing can remain the same from one incarnation to another. Of course there are several variations of writing styles due to the different traditions of different ages. However, consistency in the style of expression and content is still observed. Like portraits that allow us to see how a person looks the same from life to life, historical documents, diaries, and other documentation allow us to study writing styles across incarnations. The two reincarnation cases featured in this book, both about William Shakespeare and the English playwright Tom Taylor, provide a wealth of material for research into the composition of plays across incarnations.

### 4. Karma Group

People seem to come to life in groups, based on shared karma and emotional bonds.

Couples often get back together and the whole family can repeat themselves. When a person is reborn, the other members of that person's karmic group will be present. Recognition of the member of the person's karmic group is another important criterion in ensuring past life matching.

How do we connect with our karmic aggregates?

The answer, I believe, is fate. In studying past life cases, I have observed that we all have a predetermined destiny or life journey that leads us to the people we are meant to live with. To better understand how destiny works, I use the analogy of a journey. Think of your life as a vacation

the length you planned from the start. You decide who you want and need to see, where you want to go, and what activities you want to be involved in. You coordinate your trip with the people you want to meet.

You, your karmic friends, and loved ones all agreed to the plan before you were born. Once you appear in life, destiny ensures that you meet your karmic group. This arrangement of karmic relationships can be our family, work life, or recreational pursuits. These arrangements are the stages on which we play out the karmic drama of our lives. This brought new meaning to Shakespeare's phrase, "Life is but a stage."

We encounter different karmic aggregates at different moments of life. When we desire to seek a new job, travel to a new city, or take on a new recreational pursuit, it is often part of our game of destiny. New places lead us to the karmic aggregates we need to attend.

If this is true, we must question whether we have free will. I believe that although we all have a route that has been previously outlined and we must follow, we have free will over what we do along the way. In fact, human growth and evolution cannot take place without free will. Some people may have a more structured route that limits sideways, while others have less structured rules of the game.

However, we still have free will along the path of our destiny.

Karmic aggregates provide insight into the experience of *déjà vu*. If we meet people we have known in past lives, it is not surprising that we have a spark of recognition when we meet. Because people have consistent patterns of behavior, we can identify unique traits and reactions when these situations occur

return. Finally, déjà vu can occur if we recognize an event that is part of the fabric of our lives. We may be aware of a road sign along our path that has been outlined.

## **5. Symbols of Past Life, Synchronous Events, and Celebration Phenomena**

A common feature in past life research is that symbols from past lives are usually found in the individual's present incarnation and the synchronous events that occur seem to reinforce past life relationships. In my personal case, there are many "coincidence" events that seem to connect my past life as John Adams, a leader in the American Revolution in Boston. For example, I first spoke publicly about my past life at the "Publick House" in Massachusetts, built in 1711, in a room filled with Revolutionary trinkets. The pictures of the reincarnation cases of Bill Clinton, George W. Bush, Al Gore, and myself being handed into the hands of President Clinton, who was in office, at the White House, on John Adams' birthday, are miraculous. Unknowingly, I also signed my book *Return of the Revolutionaries* on John Adams' birthday, unaware of this synchronic signing until the next day.

## **6. Interest in Certain Geographical Locations**

Individuals are often interested in the geography of past lives. In many cases, it can be observed that people tend to return to places where they have lived before. A person may reside in these areas or visit these locations while on vacation. In some cases, it appears that the soul seems to long for a familiar location. In other cases, the soul may direct

individual to a special place to trigger recollection of past lives or to assist in a spiritual awakening. The cases of Robert Snow and Jeffrey Keene illustrate how clues to geographic locations can lead to the revelation of past lives.

## 7. Memory

Memories of past lives can have a profound effect on the individual who experiences them. Memories can occur spontaneously or through past life regression\*. In a regression therapy, the therapist guides a person into a stage of deep relaxation. The person is guided to return to a time when past lives were experienced or remembered. Memories, whether spontaneous or experienced through regression, are subjective. Standing alone, these memories are only weak evidence of reincarnation for those who have not experienced it. However, when these memories are supported by objective facts obtained through historical research and double-checking, they can provide convincing evidence of reincarnation.

Dr. Ian Stevenson, a psychiatrist at the University of Virginia, has compiled and studied thousands of cases of children remembering their past lives in detail. In his work, Dr. Stevenson travels to places of present and past life to do proof of details told about past lives. The two key cases that Dr. Stevenson, who demonstrated that facial features remain consistent from one lifetime to another, will be presented below. Before we look at these two cases, I want to answer two very common questions asked about reincarnation.

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\* Regression here refers to therapy in which a person can uncover past life memories in a relaxed and conscious state, under the guidance of a regression therapist.

## **If reincarnation was real, how could the population be getting bigger at this time?**

If the doctrine of reincarnation is true, how could there be more people on the planet today than there were in the past? The easiest way to answer this question is by the frequency of incarnation. In the past, when the population on Earth was much smaller, perhaps souls could only incarnate once every few hundred years. With the current population, souls could incarnate more often, almost continuously.

## **Why is everyone famous in a past life?**

In fact, most people were not famous figures in their past lives, although famous people certainly have to rebirth like everyone else.

It is true that souls who have made a great influence in previous lives are likely to make an important influence in later lives, because these souls carry their skills with them from one incarnation to another. This is shown in the cases of the reincarnation of Picasso, APJ Abdul Kalam, Vikram Sarabhai, Shah Rukh Khan, Rekha, Amitabh Bachchan, and Jaya Bachchan.

Individuals may mistake them for someone who was famous in the past for two reasons.

First, they may know someone famous in a past life and trying to confirm their past life identity, they mistake the famous person for their true past identity. For example, instead of being Cleopatra, one could be Cleopatra's counselor or friend. I call this kind of mismatch the "benchmark case", in which the famous person acts as a benchmark for a person's incarnation in terms of place and time.

Mistakes can also occur because someone famous can act as a guide for someone. We all have

guiding spirits who try to help us in the life of our lives. Families who have died and people with whom we have had close relationships in past lives can act as guiding spirits. At times, people may mistake the guiding spirit for their own past incarnation. For example, a person may have been an assistant to Leonardo Da Vinci in his art studio and in his current incarnation Leonardo acts as a guiding spirit for this person. This man pursued a career in art and at times drew inspiration from Leonardo, who guided this man from the other side. This person then begins to believe that he was actually Leonardo da Vinci in his past life, despite the fact that Leonardo is playing the role of his guiding spirit.

Now that these issues have been cleared up, let's examine cases of reincarnation involving spontaneous memories in children.

### **Reincarnation Research By Dr. Ian Stevenson**

In his career, Dr. Stevenson serves as Head of the Department of Psychiatry at the School of Medicine, University of Virginia, and is also honored as the Carlson Professor of Psychiatry at the institution. For forty years, Dr. Stevenson investigates children who remember their past lives. Most of these cases come from Asia, India, or other areas where the doctrine of reincarnation is accepted. In locations where reincarnation is not an accepted belief system, it is thought that parents inhibit children's expression of past life memories. The juvenile cases studied by Ian Stevenson have a general pattern, characterized by the following characteristics:

- As soon as the child can communicate, the child begins to describe a past life. Often, the child states that his name is different from the given name

to the child by his biological parents. The child insists that his current family is not his real family, but that his real family lives in another village or town. Usually the child is able to remember the names of some family members from his past life. The physical characteristics of the house and the surrounding environment where the child had lived in a previous life may also be remembered.

- The child remembers details of his or her death in a previous life. About 50% of Dr. reincarnation cases. Stevenson, premature or tragic death occurred in a previous life.

Dr. Stevenson found that individuals who die from traumatic injuries, such as bullet or knife wounds, are often reborn in later incarnations with scars that mirror those of previous lives. In today's life, children often have phobias related to the cause of death in the previous life.

- The family of the child from the previous incarnation was finally identified. When the child meets this family for the first time, the child is able to recognize the names of family members and their relationships. Children often know family secrets that only previous family members knew.

As a result, families from previous lives often accept the child as the reincarnation of their deceased family. The biological parents of the child of the current incarnation are often afraid that the child will abandon them for the sake of the family from the previous life, when the bond between the child and the previous family became so strong. This fear turns out to be unfounded, because the relationship between the child and his present day parent persists. However, long-term relationships are usually established between the child and his family from his past.

- Personality traits, preferences, and habits often persist from one incarnation to another.
- The reported physical appearances are often the same in a number of cases. In 95% of cases Dr. Ian Stevenson, son back in

the same sex as the previous life. Thus, in only 5% of cases there is a change of sex from one life to another.

In 1998, Dr. Stevenson re-examined the cases he studied twenty years ago. In two of these cases, photographs of individuals from previous lives are available. These images show that after adulthood, physical appearance is consistent from one life to the next. Let's review these two cases, which turned out to be from Lebanon and were summarized in a book about Dr. Stevenson's Old Souls by Tom Shroder.

### **The case of Hanan Monsour/Suzanne Ghanem**

Hanan was born in Lebanon in the mid-1930s.

When the girl was twenty, she married Farouk Mansour, a member of a well-to-do Lebanese family. The couple have two daughters, who are named Leila and Galareh. Hanan had a brother named Nabih, who was prominent in Lebanese society, but died young in an airplane crash.

After giving birth to her second daughter, Hanan developed a heart problem, and her doctors advised her not to give birth to any more children. Heeding the warning, Hanan became pregnant with a third child, a boy, in 1962. In 1963, shortly after the death of her brother, Nabih, Hanan's health began to deteriorate. Hanan started talking that he would soon die. Farouk, Hanan's husband, said that Hanan told him that "he will be reincarnated and will have a lot to tell about his previous life."<sup>1</sup> This happened two years before Hanan died. At the age of 36, Hanan went to Richmond, Virginia, to have heart surgery. Hanan tried to call her daughter Leila before the operation, but the call couldn't go through.

Hanan died from complications the day after the operation.

Ten days after Hanan died, Suzanne Ghanem was born. Suzanne's mother told Ian Stevenson that shortly before Suzanne's birth, "I dreamed that I was going to have a baby girl. I met a woman and I kissed and hugged her. He said, 'I will come to you.' This woman is about forty years old. Later, when I saw Hanan's photo, I felt that she looked like the woman in my dream."<sup>2</sup> In other words, Suzanne Ghanem's mother had a dream that she would have a child who had the appearance of Hanan Monsour, and this dream came true.

At 16 months, Suzanne grabbed the receiver as if she was trying to talk into it and said over and over, "Hello, Leila?" Her family doesn't know who Leila is. When she was older, Suzanne explained that Leila was one of her children, and she wasn't Suzanne, but Hanan. His family asked, "Hanan what?" Suzanne replied, "My head is still small. Wait until it's older, and maybe I can tell you."<sup>3</sup> When he was two years old, he mentioned the names of his other children, the name of his husband, Farouk, and the names of his parents and brothers from his previous life—there are thirteen names in all.

In an effort to trace Suzanne's past family, acquaintances of the Ghanem family conduct a search in the town where the Monsours live. When they heard about the case, the Monsours visited Suzanne. The Monsours were initially skeptical of the little girl's statement. They came to believe when Suzanne recognized all of Hanan's relatives, pointed at them and called their names accurately. Suzanne also learned that Hanan had given her jewelry to her older sister, Hercule, in Virginia prior to heart surgery, and that Hanan had asked her sister to distribute the jewelry to her daughters. No one outside the Monsours knew anything about the jewellery.

Before she could read or write, Suzanne had crossed out a phone number on a piece of paper. Later, when

the family went to Monsour's house, they found that the phone number matched the Monsour family's, except the last two digits were reversed. As a child, Suzanne could recite the speech spoken at the funeral of Hanan's sister, Nabih. Suzanne's family recorded the recitation, though the tape was eventually lost.

At the age of five, Suzanne called Farouk three times a day. When Suzanne visited Farouk, she would sit on his lap and rest her head on his chest. At 25 years old, Suzanne is still calling Farouk. Farouk, a police officer, has accepted Suzanne as the reincarnation of his late wife, Hanan. To support this conclusion, Farouk points out that from photographs, Suzanne can accurately identify people they once knew, and learn various information that only Hanan knows.

### **The case of Rashid Khaddege/Daniel Jurdi**

Rashid Khaddege is a vehicle mechanic who lives in a town called Kfarmatta in Lebanon. Rashid was born in 1943. When he was 25 years old, a friend named Ibrahim picked him up to go by car. Ibrahim accelerated his car towards the Mediterranean and in a place called the Military Coast, he lost control of the vehicle. Rashid was thrown from the car, suffered a blow to the head, and died instantly.

More than a year later, Daniel Jurdi was born. Daniel's earliest words are "Ibrahim". At the age of two, he said to his mother Latifeh, "I want to go home." At the age of two and a half, Daniel made the statement, "This is not my house. You are not my mother. I don't have a father. My father is dead." Daniel's mother remembers, "He didn't want to call Yusuf dad." "He called her by her direct name." Daniel further said, "My father is Naim." Naim is the name of Rashid Khaddege's father.<sup>4</sup>

At the age of two and a half, on a family outing, a relative tried to pronounce the name of the city of Kfarmatta. Daniel

immediately cut in and correctly pronounced the name of the city. When his father asked how he knew the name of the city, Daniel replied, "I am from Kfarmatta."<sup>5</sup>

While Daniel and his mother were driving in Beirut, they passed a location on the sea called Military Beach. Daniel closed his eyes, covered them with both hands, and started to cry. He then screamed, "I used to die here!"<sup>6</sup> Daniel also said that in his previous life, he was a mechanic.

Regarding the accident, Daniel said that Ibrahim was speeding and lost control of the car. Daniel said, "I bounced out of the car and landed head first."

When help came to help the victim, Daniel said he heard someone say, "Leave this one, he is dead."<sup>7</sup>

In kindergarten, Daniel told the teachers that his name was Rashid Khaddege. In another incident at a kindergarten school, little Daniel pinched an attractive young teacher and made a cheeky comment. Eventually, Daniel's father sends an acquaintance to Kfarmatta, to investigate someone who fits Daniel's description of a mechanic who dies in a single car crash on Military Beach. Khaddege's family heard the story and visited Daniel.

When Ian Stevenson interviewed the two families in 1979, both said that at their initial meeting, Daniel immediately recognized Rashid's sister, Najla, and called her name right away. When the two families met, Daniel asked his mother to bring bananas for the guests. Rashid likes to eat bananas, while his mother and sisters stop eating bananas after Rashid's death, because bananas remind them of their grief at Rashid's death. Later, during a visit to Kfarmatta, Daniel also spontaneously recognized Ibrahim, as well as Jijad, Rashid's hunting partner.

The Rashid family had accepted Daniel as their own son from a past life. They put Daniel's photo on

their home and provided a bed for Daniel, who visited once or twice a month. Daniel is married and works as an accountant. Daniel has a phobia of racing cars, which clearly reflects the psychological trauma that befell Rashid in the accident at Military Beach.

Dr. Stevenson has studied nearly 3,000 cases in which children are reported to be able to remember past lives. Dr. Stevenson has strict criteria for considering valid cases and of the 3,000 cases he examined, about a thousand met his criteria as authentic. Even though Dr. While Stevenson did not focus on physical appearance compatibility in the early years of his research, the cases of Suzanne Ghanem, Daniel Jurdi, and others have prompted him to revise his approach. Hanan Monsour and Suzanne Ghanem have the same facial architecture, similar facial features. Rashid Khaddege and Daniel Jurdi also have similar facial features. A photo comparing Khaddege and Jurdi is attached at the end of this chapter. To see the similarities in the faces of Hanan Monsour and Suzanne Ghanem, please refer to the book *Old Souls* by Tom Shrode. In his book, *Where Biology and Reincarnation Intersect*, Dr. Stevenson suggests that future researchers should systematically study "facial similarities between subjects and previous personalities."<sup>8</sup>

Dr. Stevenson was a pioneer in the scientific research of reincarnation. His *Twenty Cases Suggestive of Reincarnation*, first published in 1966, is a classic. In fact, I dare state that everyone who reads *Twenty Cases* with an open mind will definitely believe in reincarnation.



Tom Shroder's contribution

**Daniel Jurdi holding a photo of Rashid Khaddege.  
Since childhood, Jurdi has had memories of being  
Khaddege in his previous life.**

# 3

## Anne Frank's Reincarnation

One of the most influential cases of reincarnation culture is the case of Barbro Karlen, with whom I have made frequent presentations together over the years.

I first met Barbro in 2000 and now I consider him a good friend. I have heard his story many times and now I want to share it with you.

Anne Frank died in Bergen's Belson Concentration Camp in 1945. It wasn't until 10 years later, in 1954, that Barbro Karlen was born to Christian parents in Sweden.

When she was less than three years old, Barbro told her parents that her name was not Barbro, but Anne Frank. Barbro's parents had absolutely no idea who Anne Frank was, as the book *Anne Frank: Diary of a Young Girl*, also known as *The Diary of Anne Frank*, had not yet been published in Sweden.

Barbro said that his parents wanted him to call them "Ma and Pa", but Barbro knew they were not his real parents. Barbro even told her mother that her real parents would be coming and fetching her home soon. As a child, Barbro told her parents about the details of her life as Anne, which her parents thought were imaginary. Barbro also had nightmares as a child, in which many boys ran up the stairs and kicked in the door leading to the attic of the family's hideout. Barbro had a fear of men in uniform, a disgust for the nuts, which the Franks consumed

to survive for almost two years, and he only bathed in a bath, not a shower.

Barbro's memories worried her parents and at one point they checked her into a psychiatrist.

By then, however, Barbro had learned that it would be unwise to talk about the other world he had lived in, the world of Anne Frank, when he realized that everyone "gets tense" when he describes his memories to them. So when she meets the psychiatrist, he doesn't mention her memory as Anne, so she is considered a completely normal little girl.

When Barbro was a teenager, she became confused when her school teacher started talking about Anne Frank in class.

How could the teacher know about Anne Frank?

Furthermore, Barbro began to realize that Anne Frank was a famous figure. How can it be? As Barbro later said, that as a child at the time, "All this I can't understand." Imagine how difficult it must have been for Barbro who had spontaneous memories and had no one to talk to about them; no one, like Carol Bowman, could help her overcome her confusion and nightmares.

Barbro received her first proof as Anne Frank when she was 10 years old, which she describes in her book, *And the Wolves Howled*. I will retell what happened.

When he was ten years old, Barbro's parents took him on vacations to the main cities of Europe. One such stop was Amsterdam, the city where the Franks lived. During World War II, Otto Frank and his family were forced to hide in the attic of the building where Otto worked, because the Nazis had invaded the Netherlands and tortured the Jews. The Franks hid in this attic for about 2 years, until they were found by the Nazis, arrested, and sent to concentration camps. The only survivor was the father, Otto Frank, who later found the diary of his daughter, Anne, which he later published. After the war, the hiding place

it was turned into a museum, and was named the Anne Frank House.

When Barbro was ten, the Diary of Anne Frank had been published and while in Amsterdam, her father wanted to visit the Anne Frank House. At the hotel, he picked up the phone and asked for a taxi to take them there. But Barbro suddenly exclaimed, "We don't need a taxi, it's not far from here!" Barbro was so sure that his parents didn't mind, they followed him obediently as he quickly left.

"We'll be there soon, the house is just around the next corner," said Barbro. He himself was not at all surprised when they arrived at the Anne Frank House after a 10-minute walk through the winding streets of Amsterdam. While his parents stood speechless and just looked at each other.

"Strange," said Barbro, as they stood before the stairs that led to the house. "It wasn't like this before." He was stunned and his parents didn't know what to say. They entered the house and climbed the long, narrow staircase. Barbro, who had been so relaxed while showing the way, suddenly turned deathly pale. He broke into a cold sweat and held his mother's hand. Her mother was quite shocked when she realized that Barbro's hands were icy cold.

As they entered the hideout, an inexplicable gripping fear swept over Barbro as he had experienced so many times in his dreams. He found it difficult to breathe and panic spread throughout his body. When they entered one of the small rooms, he suddenly stood frozen and became a little more cheerful. Barbro stared at the wall in front of him and exclaimed, "Look, the pictures of those movie stars are still there!" The pictures of movie stars that Anne had cut and pasted on the walls, which Barbro saw at that moment, made her feel happy, almost as if she had returned home.

Her mother looked at the blank wall and couldn't understand any of this at all. "What picture is it? The walls are empty right?"

Barbro looked again and this time it was true. The wall is empty! Her mother was so astonished that she was compelled to ask one of the guides if she knew that there had once been pictures on the walls. "Oh yes," a guide replied, "but they are being temporarily removed to be framed so they don't get damaged or stolen." Barbro's mother didn't know what to say at the time.

"How is it possible that you first found your way here, then insisted that the stairs out there used to be different, and then looked at the pictures on the walls when they weren't there?" Barbro's mother was curious and quite disturbed. But Barbro was unable to utter a word. He just wanted to get out of there, he couldn't stand it any longer.

Her legs felt limp like jelly as she descended the stairs. Never in his life had he felt so sad. Tears rolled down his face uncontrollably, and his legs couldn't support them. When he reached the bottom of the stairs, his legs drooped and he fell.

In these retold excerpts from *And the Wolves Howled*, Barbro recounts the incidents that eventually led her parents to believe she was the reincarnation of Anne Frank. There was no other way, how could it be that on the family's first trip to Amsterdam, he'd know how to get to the Anne Frank House without a clue? How did he know that the steps had been changed and the pictures of the movie star that Anne Frank had pasted that were being moved to frame, could be on the wall? Barbro's mother responded by being very spiritual and believing in reincarnation.

Barbro's father, on the other hand, seemed even more irritated. Barbro recalled that her father responded by saying, "I can't deny that somehow you've been here before. Maybe you've lived before and been born again, but you're the only one like this!" Barbro understood that when faced with the possible reality of reincarnation, the events of that day had shaken his father's Christian worldview, that "everything was

set correctly". However, Barbro felt much happier because from then on, she could talk to her mother about her past as Anne Frank, and she had her mother's support.

Like Anne Frank, Barbro Karlen had a magical writing talent from a young age. Barbro told me that learning to write was a huge blessing, because while she couldn't talk to anyone about her past life memories, once she learned to write, she could have a conversation with her blackboard. One day, when he was about 11 years old, a friend of Barbro's family read Barbro's private notes and realized that these were valuable compositions. Barbro was asked if his freewriting could be collected. He agreed, and at the age of twelve, his first book of prose was published.

This book, *Man on Earth*, became the best-selling prose/poetry book in Swedish history. Barbro became a minor celebrity, even arguing about theology with pastors and theologians on television shows.

After his childhood passed, the memories of his past life began to fade. This was a relief for Barbro, because now he could finally lead a normal life. But when he was in his forties, these memories began to resurface, as he describes in his book. Until recently, Barbro had never thought about writing down her memory as Anne Frank, but Barbro once commented dejectedly in an interview, "Never say never."

After his book was published, he received great attention in Europe. On intuition he decided to move to California, where I was fortunate to meet this great soul. When I received a phone call in 2000, when I was told that there was a woman claiming to be the reincarnation of Anne Frank, I had my doubts. But I went to see her anyway, with her husband, Stephan, and I realized that I had really met the reincarnated Anne Frank. In his books and presentations, Barbro never once mentioned that he had the same facial appearance

with Anne Frank, because what was most important to Barbro was her memories, not her appearance. However, in that meeting, I realized that Barbro had the same facial features as Anne. The pictures in this book are the first to compare the facial features of Barbro Karlen and Anne Frank.

In addition to facial features and posture, there are also many similarities between Barbro and Anne Frank, as shown below.

### **A. Spirituality and Love of Nature**

Lawrence L. Ranger, in *Anne Frank, Reflections on Her Life and Legacy*, wrote the following about Anne.

“Deep spiritual insight rarely leaves the lips of a thirteen or fourteen year old girl. Furthermore, as many recent writings in her diary will show, Anne Frank was by nature a physical being, a nature lover, interested in the world of women.”

These qualities are also reflected in Barbro Karlen, who at the age of sixteen moved into a cabin in the woods, along with his horse, two dogs, two cats, a sheep, and a flock of chickens and their chicks. Barbro especially loved horses and horseback riding, leading her to pursue a career as a horse policewoman.

Her female world is proven by early marriage and pregnancy at the age of 18. In fact, many of Anne's passions seemed to bear fruit in Barbro Karlen's early life.

Barbro's spirituality was also related to nature. In his book, he describes his childhood encounter with God when he contemplated the footprints on the sand. The name he gave to God at that time was “Wanderer”. Barbro demonstrates, as does Anne, qualities of a soul that matures at a young age.

## **B. Natural Writing Talent**

Despite the lack of training, Anne Frank is known as a gifted author. Similarly, Barbro Karlen is a child prodigy in the field of writing. His first book was published when he was only 12 years old and became the best-selling poetry book of all time in Sweden. Between the ages of 12 and 17, nine books written by Barbro were published. It is interesting to note that Anne Frank always hoped to be the author whose work was published. On May 11, 1944, Anne wrote that her "greatest wish" was to become a journalist, "and later, a famous author". Again, it seems that Anne's dream was fulfilled early on in Barbro's life.

Similar themes are also found in the writings of Frank and Karlen. While we might question that these similarities are intentional, Barbro Karlen insists that he never studied the writings of Anne Frank. Because of the suppression of the Jews by the Nazis, Anne Frank pondered extensively on good and evil. He also has a tendency to personify human traits, as seen in the quote below on "Lies". Anne's legacy is based on her ability to hold on to hope in the face of gray situations. Despite suffering and oppression, Anne Frank's most famous quotes emphasize the basic virtues in human beings.

Barbro Karlen also writes about good and evil in her book, *And the Wolves Howled*, partly because of her memories of her life as Anne Frank, and partly because of the oppression she experienced in this life. He also has a tendency to personify human traits. Let's compare quotes written by Frank and Karlen about evil and virtue.

### **Crime According to Anne Frank**

"In people there is the urge to destroy, the urge" to slaughter, to kill, and to anger."

"I frighten myself when I think of my close friends whose fate is now in the hands of the meanest monsters to ever roam the Earth. And all this because we are Jews."

"Last night, before I fell asleep, who could suddenly appear before my eyes if not Lies! I saw her in front of me, her clothes in tatters.... Her eyes were so big and she looked so sadly and scornfully at me that I could read her eyes, 'Oh Anne, why did you leave one?'"

Please, oh help me, save me from this hell!"

### **Crime According to Barbro Karlen**

"If only he could write about how important, even vital it is to never give up in the face of evil, no matter how dark and depressing all this is. Evil has existed on Earth and will probably always be there. Evil will always seek to conquer Virtue."

### **Virtue According to Anne Frank**

"No matter what, I still truly believe that people actually have good hearts."

### **Virtue According to Barbro Karlen**

"But the more people believe in Virtue, and in the Power of Virtue within them, the more likely it is to control evil. If only they believed in Virtue, and in the presence of this inner Power, many miserable people would be able to fight their way out of the darkness."

"Most people on Earth still don't realize that they can find the Power of Virtue within themselves and that it can help them only if they seek it."

In closing, Anne Frank believes in good even in the face of evil and oppression. In Barbro's person, we hear Anne's voice in a wiser form.

Barbro must have combined Anne's death in the Bergen-Belson Concentration Camp. If we accept Barbro as Anne's reincarnation, then Anne returns with a strong message that evil cannot kill the soul and that the soul has no religious, ethnic or racial ties.

Barbro was brought up as a Christian in this life, while Anne was persecuted as a Jew. Think about that if only a few decades ago, the Germans knew that one could be born a Jew in one lifetime and a Christian in another, surely the Holocaust would never have happened. For those who may object to Barbro's story as undermining the horror of the Holocaust, they are missing an important point—that spirits do not die and with God's love, souls so loved and remembered will once again walk the face of Earth. Let us not overlook this majesty.

In addition, let us acknowledge that the knowledge that Anne Frank had incarnated into a different religion, that one could change religious, racial, and ethnic alliances from life to life, could prevent mass massacres from occurring in the future.

I will quote the last phrase from Anne Frank's diary, which refers to the resilience of the faith and the Jewish people. These words also have a poetic ring of truth about reincarnation, perhaps unintentional by Anne, but charming nonetheless.

“Who has inflicted all this on us?  
Who makes us Jews different from everyone else?  
Who has allowed us to suffer so much until now?

It was God who made us what we are,  
But God,  
Which will bring us back to life.”

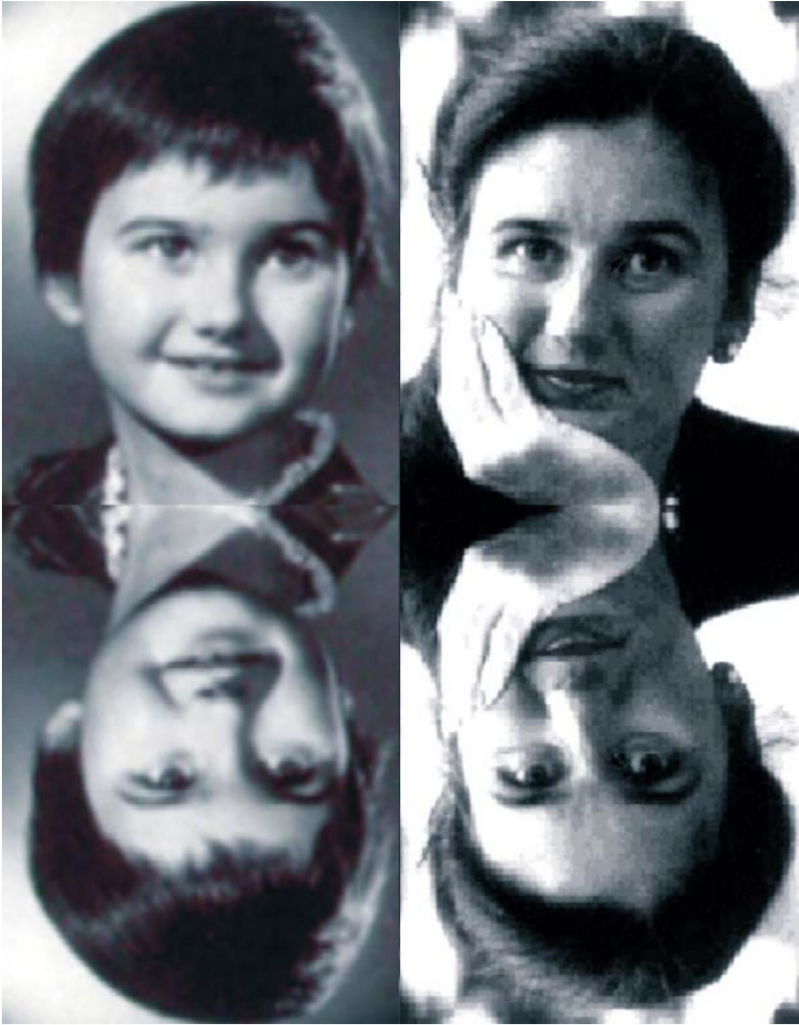


Photo of Barbro

Karlen: Barbro Karlen's contribution

**Barbro Karlen**  
**7 years old**

**Barbro Karlen**  
**Mature**



**Barbro Karlen has similar facial features to Anne Frank and in this picture, even uses a similar posture to Anne. Compare this with the picture of Anne on her desk, as can be seen on the cover of the book "DK Biography of Anne Frank".**

# 4

## Portrait Painter and Police Captain

Robert Snow is a captain in the Police Department Indianapolis currently in charge of Organized Crime. Captain Snow has written a book called Looking for Carroll Beckwith, which documents his reincarnation case in detail. In this chapter, I will provide a brief summary.

The story begins at a party, where a police officer, who does past life regression therapy as a side activity, describes how he guides his clients into a relaxed state so that past life memories can emerge. Captain Snow thought that these so-called memories must be made up and he dismissed these past life memories as delusional. This he told the regression therapist earlier.

Offended, the regression therapist challenges Captain Snow to undergo his own past life regression therapy. Snow said, "Sure, I will," even though he really had no intention of keeping his word.

The regression therapist, who is also a police officer, continues to harass Snow and even accuses her of being "scared." This seems to work, so Captain Snow reluctantly gets a referral to another regression therapist and schedules an appointment, just to make it appear that he's not "running away from the challenge." Captain Snow doesn't believe in reincarnation and doesn't expect to have such a memorable experience during the session.

One of the enjoyable aspects of Captain Snow's book is the high level of skepticism and sense of humor that goes along with it. Let's see together

Captain Snow's experience in the following quotes taken from Looking for Carroll Beckwith. We start with the regression therapist, Dr. Mariellen Griffith, who guided the regression process. Dr. Griffith begins by instructing Captain Snow to imagine that he is resting comfortably in his house. The narrative from Captain Snow's book continues:

"Now, imagine your higher spirit coming into this room to greet you," said Dr. Griffith.

I did too, although as I sat on the couch with my eyes closed I really wondered what the hell I was doing here, especially when he asked me what my spirit was wearing. I do not know? This was clearly a daydream. But let me try.

"White," I replied, "a long white robe. Isn't that what worn by all spirits?"

"Your spirit stands there and asks if you are ready to go on a journey. He tells you that he will guide and protect you on your journey."

Oh my God, I thought, trying to keep a serious expression on my face, how could I do this!

But eventually, and much to his surprise, Captain Snow experiences strong and vivid past life memories during the regression. Captain Snow says that his perception of past life events is as clear as his waking consciousness. He could remember several different lives, but most notably as a portrait painter who seemed to be in the 19th century. Captain Snow remembers 28 specific details regarding this lifetime.

One of them when painting a portrait of a hunchbacked woman. Captain Snow clearly remembers that experience, including when he asked why a person with such a deformed body would want to have his portrait painted.

The regression had such a profound effect on Captain Snow that he became obsessed with trying to determine if it was true. Captain Snow himself

still does not believe in reincarnation and researches with the assumption that he studied portrait painters of the past, through books, at school, or in museums. The regression experience itself represents a forgotten memory that comes to the fore. Snow investigates this regression experience as he investigates a police case. He frantically went through art books, visited art galleries, and contacted art dealers, looking for portraits of hunched women he had seen in regression, or for other clues. Nonetheless, Captain Snow was unable to identify a historical artist who was similar to the figure in his regression.

Snow is an experienced investigator, having written six books on police management and other topics. He is also very smart; he received A's in all subjects in college and was awarded a full scholarship for a doctorate in psychology. However, after a year of investigation, he finally hit a dead end. He concluded that he would likely never be able to identify the painter he saw in the regression. At that time, Captain Snow's wife, Melanie, proposed a vacation to New Orleans.

Once there, inside an art gallery in the French Quarter, Captain Snow had another immersive experience. This incident shows how people can be guided, obviously by spiritual sources, in reincarnation research. It was in this art gallery that Captain Snow had wandered, evidently by "coincidence," when he saw the portrait of the hunchbacked woman. Captain Snow described the incident:

I turned around, staring dumbfoundedly with my mouth open at the portrait, reliving an experience that once happened, when I held onto a live electrical wire without knowing it, the electric shock froze me as the high voltage traveled up and down my arms and legs... .

For the next few minutes, I didn't move from before the portrait, but continued to close my eyes to see and see again the scene of myself painting this portrait in my studio, and then opened my eyes to see the portrait.

actually finished. This situation begins to feel surreal, more like a very vivid dream in which you wake up sweating, a dream that you have to tell yourself over and over again that it was just a dream. It's not real.

Finally, although I knew with absolute certainty that this was the same painting I had seen while under hypnosis, I convinced myself that my chance encounter with this portrait was too strange to be true. I toyed with the idea for a while, that maybe I was having a stroke and was thinking that I was standing in front of this portrait, when in fact I was lying in a hospital bed somewhere or maybe even a nursing home. After considering this possibility for a while, I realized how desperate I was in searching for rational answers to what was going on. But desperate or not, things like this don't happen in real life. What are the chances, after months of systematic investigation, that I happened to run into the painting in this way? What are the chances that Melanie happened to be going to New Orleans, and we happened to visit this gallery, just as they happened to be selling this painting?

During my 30 years of experience as a police officer, I have always sought the truth. Even though the truth sometimes doesn't appear as I expected, but still, the truth is what I've always longed for. And now, here, I seem to be facing the truth that I'm seeking, but at the same time trying to deny it, trying every way to deny the truth that I've found.... Supernatural things don't happen to real people. It might happen in the movies, but it shouldn't in real life.<sup>2</sup>

Excerpts from Captain Snow's book show that supernatural things like this happen in real life. From the portrait of the hunchbacked woman, Captain Snow knew that the name of the painter in his past life regression was

Carroll Beckwith. Captain Snow investigates Beckwith's life through a complete diary that Beckwith left behind, as well as through other sources. Of the 28 specific memories that Snow had documented during the regression, such as portraits of hunchbacked women, all of them were proven through this research. Although initially reluctant to accept reincarnation as the basis of his regression experience, Captain Snow eventually comes to the conclusion that he had become Carroll Beckwith in a previous life. He stated that the evidence he had gathered would even stand up in a trial and essentially no more bargaining.

Interestingly, Captain Snow was not aware of the physical resemblance between himself and Carroll Beckwith. When I met Captain Snow at an International Association of Regression Research and Therapies (IARRT) meeting in September 2000, I offered to take a photo of him and compare him to Beckwith. I know from experience that this comparison is best done by juxtaposing the images side by side. At this point, please refer to the Beckwith and Snow comparison featured in this book. You'll notice that although Captain Snow looks heavier in the photo than Beckwith in the portrait period, the facial features of the two are very similar.

The case of Captain Snow demonstrates a typical phenomenon that occurs when a person becomes concretely aware of a specific past life. Past life information often triggers a traumatic reaction in a person, before eventually getting used to it. When a person faces the reality of reincarnation, a re-examination of the way he sees the world is needed. During a lifetime, we all develop a unique way of understanding the world. This belief system may involve a spiritual aspect of life, or it may be atheistic. No matter what our belief system is, concrete evidence of reincarnation demands a change in our belief system. Even if we believe in reincarnation,

the shift from belief in past lives to direct observation of objective evidence of reincarnation can also be surprising.

Recalling that Captain Snow did not believe in reincarnation at the time of his regression and following his past life experiences, he tried to find a logical explanation for his memories. Even after having chanced upon a portrait of a hunchbacked woman in an art gallery, Captain Snow was still exploring the possibility that Beckwith's work had once been on display in a museum and at some point in his life he had seen it. Snow returns to the theory that his regression experience is a hidden memory from his present life.

Let's rejoin and share Captain Snow's next reaction with the New Orleans gallery clerk who is still trying to sell Beckwith's painting to Snow:

"No," said the man, shaking his head slightly, "You have never seen this work before. This portrait has been in a private collection for many years. And again, to be honest, I don't think there has been an exhibition of Beckwith's work in the last 75 years. It is not very famous. So I can release this painting at a discounted price."

When the gallery worker's answer overturned what seemed a logical explanation for all that had happened, the dizziness hit again. My whole belief system not only wobbled, it collapsed. Everything around me felt so unreal as if I could be in a Kafka novel.

And I just stood there with my mouth hanging open, feeling numb and detached from reality. As I discovered in 1978, when the impossible happens, when the impossible becomes a reality, it's like your mind is ripped from your body.<sup>3</sup>

Just like Captain Snow who went through a period of shock and disbelief when faced with evidence of reincarnation, society at large will experience the same reaction. This is especially true for cultures where reincarnation is not

fair thing. Collectively we will need to adjust our belief systems as objective evidence of reincarnation emerges into the world. In general, this is good news, you just need to get used to it.



Carroll Beckwith Details, Self Portrait, 1898 James Carroll Beckwith, Gift of the Artist,  
Photo ©1999 The Detroit Institute of Arts Photo of Robert Snow: by Walter Semkiw

**Carroll Beckwith**

**Robert Snow**

## 5

# Confederate General and Connecticut Yankees

Jeffrey Keene is a retired firefighter with merit, and Assistant Chief of the Fire Department in Westport, Connecticut. After the collapse of the World Trade Center in 2001, Keene was rewarded with a special visit to "Ground Zero"\* . A relationship has been established between the two fire departments, as the Westport fire department has a tradition of "participating" with the #1 Rescue unit of the New York City Fire Department. Eleven members of this elite unit, Rescue #1, lost their lives on the morning of September 11, 2001.

Like Captain Robert Snow, Mr. Keene is also a very responsible member of the community who, unexpectedly, finds himself investigating his past life identity. Through this search, important information comes to him through synchronized and timely events. Keene came to the conclusion that he was being guided in his investigation efforts. Let me quote from the introduction to his book, *Someone Else's Yesterday*:

Like most people, I was stumbling through life, minding my own business, when suddenly the world began to treat me in its own way. Suddenly, the extraordinary became ordinary, and the strange events of my life began to come to my mind. I found that I was once

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\* The site of the post-devastation World Trade Center debris is called Ground Zero.

friends of some very famous people, people I didn't even realize I had met. I was given insights that answered some of life's greatest questions.

Not long ago, I found myself on the front page of a state newspaper and appearing in an Arts and Entertainment Network documentary called, Beyond Death. To the point where the word "coincidence" had eroded very thinly, I decided to accept the fact that I was being guided and opened myself up to what life wanted to show me. Long after I became convinced of past lives, strange events continued to strengthen my conclusions, so much so that the only reason that emerged for the revelations of the secrets was that I needed to share them with others.<sup>1</sup>

Mr. Keene told me that the guiding element in his past life research was so strong that he felt as if the spiritual world had pushed him here and there "like a shopping trolley". Jeff's story begins in May 1991, when he was on vacation with his wife, Anna. They were looking for antiques and stopped in Sharpsburg, Maryland, where the Civil War Battle of Antietam took place.

Even though Jeff had never read a book about the Civil War or had any interest in that era, he felt obliged to visit the battlefield.

In a field called Sunken Road, Jeff listens to a tape narration of the events that took place in 1862. The battle involved a regiment called Sixth Alabama, commanded by Colonel John B. Gordon. After listening to the tape, as he walked down the old farm track, Jeff unknowingly walked into an area once occupied by Gordon and his men. At this location, Jeff Keene experienced the following reactions:

A wave of grief, sadness, and anger swept over me. Without warning, I was suddenly struck by

sensations. Tears streamed down my cheeks. Breathing becomes difficult. I gasped for breath, as I stood rooted to the shoulder of the old street. To this day I can't say how much time passed by then, but when these feelings, these emotions, passed, I found myself so tired as if I had just run a marathon. Creeping up along the steep bank to get out of the way, I turned and looked behind me. I'm a little shaken to say or marvel at what just happened. It was so hard to get back in the car because I felt so weak. I had recovered most of my composure on the return journey and had not said a word to Anna about what had just happened. What can I say? How can I explain to him? I don't have any answers, only questions.<sup>2</sup>

Before leaving Sharpsburg, Jeff and Anna visited a gift shop. A magazine, *Civil War Quarterly* (Special Edition, Antietam) catches Jeff's attention and he buys it, along with a souvenir bullet found at the location. At home, Jeff put the magazine in the drawer of his family's phone book, though he didn't see the magazine again until a year and a half later.

In October 1992, Jeff and Anna attended a Halloween party. A fortune teller named Barbara Camwell is invited to make a prophecy at a party. When it's Jeff's turn, his experience on Sunken Road kicks in. Barbara says that Jeff used to be a soldier and he had been shot through the hole in the battlefield. He then floated above his body, which lay, lifeless, on the blood-soaked ground. Barbara later said, "When you hover above and stare at your body below, you get really angry and scream, 'No!'" Jeff recounts that there was a moment of silence at the time. Jeff then corrected Barbara, for some reason he didn't know himself, he shouted, "Not yet!"

The next day, Jeff decided it was time to read the souvenir magazine about the battle at Antietam

which he had bought in May 1991. Jeff pondered again that this was the first Civil War magazine he had ever purchased. Jeff flipped through the magazine to a page with a picture of Sunken Road, the place where Jeff was experiencing a flurry of strange emotions. As he read the text, he saw a quote: "Not yet". The hairs on his neck immediately stood up.

Reading on, Jeff knew that "Not yet" was an order given by Colonel John B. Gordon to the Sixth Alabama regiment. The Yankees were approaching and the Sixth Alabama army could not wait to fire. Fire orders are not given until Union troops\*\* are less than 100 yards away. Gordon himself said of the battle, "A large number of rifle bullets were fired from Sunken Road.

My rifles fired and roared into Federal's faces like a blinding flash of lightning. The effect is simply amazing."

As he read Gordon's quote, Jeff began to experience the same emotions he had at Sunken Road, and tears welled up in his eyes.

The article went on to describe Gordon's injury. "John B. Gordon of Sixth Alabama was shot in the left hand, right shoulder and twice in the right leg before falling unconscious due to heavy blood loss after receiving a wound to his face". Jeff himself wrote what happened next. "I went back to the page with the picture of Sunken Road, and on the next page was another picture. This time goosebumps grabbed me and the hairs on my neck stood up again. The picture is Brigadier General John B. Gordon. Familiar face to me. I know it well, I shave his sideburns every day."3

Jeff observes that in the caption, Gordon is identified as a general, whereas in the article Gordon is identified as a colonel at the time he was injured. It was clear that Gordon had survived the battle at Antietam.

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\*\* The American Civil War (1861–1865) was fought between the Union, namely the union of the northern states led by Abraham Lincoln, and the Confederacy, which was the union of the southern states led by Jefferson Davis. Colonel John B. Gordon and General Lee were military commanders of the Confederate side.

In his book, Jeff describes how he later recalled memories of his life as John B. Gordon. Jeff also describes some of the common habits and traits between himself and Gordon. These include a preference for standing with his arms crossed, a common sense of dress, and the scars on his face and body that mirror those of Gordon's combat.

He records two symbolic events. The first concerns an order written by General Lee on September 9, 1862, which describes the Confederate Army's plans to invade the North. Nine copies of the order were made; one copy was lost during the trip and found by Union soldiers. This information provided the Union Troops with detailed information about the position of the Confederate Army and the cause of the Battle of Antietam. In essence, the orders written on September 9 ended in a Civil War conflict in which John B. Gordon was seriously injured and nearly killed. This symbolic event today is Jeff Keene's birthday, which is September 9th.

Another symbolic event involving September 9, occurred on Keene's 30th birthday. That day, Jeff was taken to the emergency room with pain in his face and neck.

The doctors couldn't find a physical cause for Jeff's symptoms. The location of the pain corresponds to the wounds to the face and neck that befell John B. Gordon at Antietam.

Gordon was 30 years old when he was injured; Jeff's face pain occurred on September 9, 1977, on his 30th birthday.

This incident seems to represent a repeat of the phenomenon associated with Gordon's injury. Remember that Jeff was taken to the emergency department in 1997, which is 15 years before Jeff began to realize his connection to Gordon.

In his book, Jeff also includes documents that show similarities to his writing style. In the following years, General Gordon wrote a book called *Reminiscences of the Civil War*, which provided material for Jeff's study. Let's compare two manuscripts, one from Gordon's book, that describe his men's attempts to

fighting a fire in Wrightsville, Pennsylvania, and one from Keene regarding his fire department's response to an emergency. In my observation, these two documents seem to be written with the same "voice". At my request, Miriam Petruck, Ph.D., a professor of languages at the University of California, Berkeley, conducted a linguistic analysis of these documents, which are also appended to this chapter. This analysis confirms that these two quotes do have a definite arrangement in common.

### **John Gordon (from Reminiscences of the Civil War)**

With great strength my men worked to save the bridge. I called the residents of Wrightsville for help with buckets and dippers, but none were found.

There was no shortage of buckets and dippers moments later, when the city was on fire.... My men worked tenaciously and bravely to save the city and the bridge. In the absence of fire engines or other equipment, the only chance to stop the fire from spreading was to place my men around the burning area, with one shoulder facing the riverbank, and quickly shift buckets of water from hand to side. hand. In this way, and only then, could the raging fires be contained, and by the end of the night the fires were brought under control and subdued.<sup>4</sup>

### **Assistant Chief Jeffrey Keene (from a letter to the Fire Chief)**

With my radio recovered, personnel and equipment were brought in and installed under the guidance of Acting Lieutenant Christopher Ackley. While setting up a plan of action, Lieutenant Ackley demonstrated common sense, knowledge, and good practice, as well as a deep concern for the safety of the firefighters under his command. A large stream of gas entered the building from an open window. We managed to get rid of everything flammable, except for two objects. The owner of the building informed us that his house has a

an oil-fired furnace and a water heater. There was no way to kill them from the inside or from the outside. With a tape measure, a positive pressure fan, and the window opening and closing, the two objects were finally removed.<sup>5</sup>

As I stated earlier, people incarnate in groups, based on group karma, emotional bonds, and shared projects. Because of the assumption of group incarnation, Jeff and I suspect that his fellow firefighters at the Westport, Connecticut Fire Department, may have been John B's military associates.

Gordon during the Civil War. Later, Jeff managed to identify some matches between his firefighters and the officers Gordon had fought with. One of these proposed past-life pairs that exhibit striking physical similarities is between Confederate General Cadmus Wilcox and Firefighter Wayne R. Zaleta. Photos comparing Generals Wilcox and Zaleta can be seen next to those of Generals Gordon and Jeffrey Keene.

In terms of past life memories, Jeff described three types of memory. First, through a series of meditations, Jeff is able to visualize or remember details of his life as Gordon. Jeff deliberately did this meditation meditation before he read *Reminiscences of Civil War*. He documented these experiences and was later able to confirm many details through Gordon's book and other sources.

The second kind of memory is spontaneously able to know details of Gordon's life without previously knowing information from any other source. For example, Jeff once toured a visitor's center where relics from the surrender ceremony of the Confederacy were kept. Gordon participated in this special ceremony. An image depicting the course of the ceremony, complete with the flag used by Gordon and his fellow Confederate officers in

submission. Jeff knew that the flag on display was not the actual flag used in the ceremony. Jeff recognized the exact flag from the various other items on display at the visitor center. After questioning the officer, he proved that the flag on display was actually from a later era, and Jeff had identified the original flag used in the ceremony.

Jeff's third type of memory can be called emotional memory, as described in the incident at Sunken Road, where Jeff experiences a deep emotional reaction when revisiting a trauma site in his past life.

Jeff Keene recalls that during the Civil War, he was a general in the Southern Confederate Army, but in this life he lived in the North. Jeff notes that one of his ancestors fought on the side of the Union Army, and thus, while he was John B. Gordon, he may have fought his own ancestors in his present life in Connecticut. Reincarnation gives us a different perspective on war, a perspective that makes us see how futile the sacrifice of life and resources in war is.

I would like to close this chapter with a passage taken from Jeff Keene's book *Someone Else's Yesterday*. This quote has great significance for our era, given the many conflicts we can observe on our planet today. Notice that this quote comes from someone who, in a previous life, was one of the greatest war generals the United States has ever produced. Reflect on how understanding reincarnation can even soften the character of battlefield knights.

Stop for a moment and reflect on what the world would be like if reincarnation proved to be a reality of life. How then are we going to treat each other? When dealing with family, friends, or acquaintances, we need to ask ourselves some questions such as: who are these souls?

this? What do they have to do with me? Am I going to learn something from them or am I going to be their teacher? The possibilities are endless. We all live in the same house and it is getting smaller every day.

This planet has become a "Global Village". There is no need for written words to describe events in other parts of the Earth. Just push the button and we can sit back and watch the events unfold. Each country influences each other with their finances, pollution problems and trivial hostility. Today, more than ever, everyone needs to change the way they think. No longer me, but WE. No longer them, but US. We leave our mark on ourselves and those around us, so let us strive with a gentle approach.<sup>5</sup>



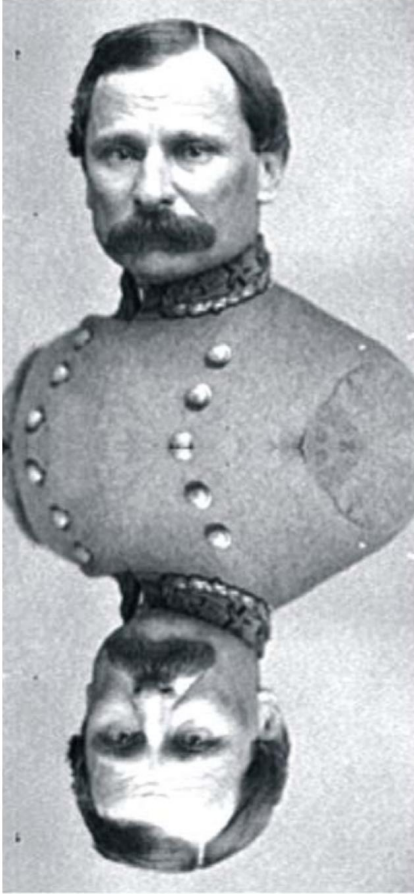
Jeffrey Keene's contribution

**John B. Gordon**



Photo by George Cordorzo

**Jeff Keene**



Contribution of the Library of Congress

**Cadmus Wilcox**



Wayne Zaleta's contribution

**Wayne Zaleta**



Contribution of the Library of Congress

**John B. Gordon**



Jeff Keene's contribution

**Jeff Keene**

**Gordon and Wilcox fought together in the Confederate Army. They are reincarnated as Keene and Zaleta, who work at the same fire department in Westport, Connecticut Fire Department.**

## **Attachment**

### **Linguistic Analysis of the Case of John B. Gordon/ Jeffrey Keene**

**by Miriam Petruck, Ph.D.**

#### **John Gordon (from Reminiscences of the Civil War)**

With great energy my men labored to save the bridge. I called on the citizens of Wrightsville for buckets and pails, but none were to be found. There was no lack of buckets and pails a little while later, when the town was on fire.... My men labored as earnestly and bravely to save the town as they did to save the bridge. In the absence of fire-engines or other appliances, the only chance to arrest the progress of the flames was to form my men around the burning district, with the flank resting on the river's edge, and pass rapidly from hand to hand the pails of water. Thus, and thus only, was the advancing, raging fire met, and a late hour of the night checked and conquered.

#### **Assistant Chief Jeffrey Keene (from a letter to the Fire Chief)**

With my radio restored, man power and apparatus were brought in and put under the guidance of Acting Lieutenant Christopher Ackley. While setting up a plan of action, Lieutenant Ackley displayed good common sense, knowledge, training and a deep concern for the safety of firefighters under his command. A large amount of gas entered the structure by way of open window. Though we tried to remove all possible sources of ignition, we were able to remove all but to. The owner informed us that the house contained an oil-fired furnace and a hot water heater. There was no way to shut them off from the inside or outside. Using metering devices, a positive pressure fan and opening and closing windows, the hazard was removed.

### Summary of Linguistic Analysis by Miriam Petruck, Ph. D.

- The average number of words per sentence is almost the same: Gordonŷ21; Keeneŷ18.
- Use of compound sentences: Gordonŷ"the only chance to arrest the progress of the flames was to form my men around the burning district, with the flank resting on the river's edge, and pass rapidly from hand to hand the pails of water"; Keeneŷ"While setting up a plan of action, Lieutenant Ackley displayed good common sense, knowledge, training and a deep concern for the safety of firefighters under his command".
- Use of prepositional clauses in complex sentences: Gordonŷ  
"In the absence of fire-engines"; Keeneŷ"While setting up a plan of action".
- Existential use, sentences with negation: Gordonŷ"There was no lack of buckets"; KeeneŷThere was no way to shut them off".
- Clauses with adverbs at the beginning of the sentence: Gordonŷ"With great energy", "In the absence of fire-engines"; Keeneŷ"With my radio restored".
- Most of the text is in the active voice except at the end.  
In both quotations, the paragraph ends in the passive voice, as if the success occurred without the intervention of the parties involved. Excitement is achieved by changing the expected order of sentences, by separating the two halves of the verb.  
Gordonŷ"was the advancing, raging fire met, and a late hour of the night checked and conquered."; Keeneŷ" Using metering devices, a positive pressure fan and opening and closing windows, the hazard was removed".

### Notes from Dr. Peter:

Given the similarities above, however, we must include a statement regarding author status. More specifically, because these manuscripts are very short and analysis is (mainly) restricted to major structural properties, any claim regarding

author status, preferably, is tentative. Further analysis is needed to make a stronger claim on this point.

Larger, preselected manuscript snippets will facilitate the variation of the frequency tests on different word groups. In addition, it is helpful to examine such manuscripts in order to answer other questions about the substylistic nature of these writings. For example, do they use special vocabulary? Do the texts use unique combinations of common words? Is there any unusual spelling or use of quotations, or more generally, the use of punctuation in sentences? that follows in the narrative. Let's see together.

# 6

## **Neurosurgeon Norm Shealy As Reincarnated Dr. John Elliotson; Charles Dickens Reborn as JK Rowling**

**norm** Shealy is a world-renowned neurosurgeon, inventor, author, and pain management specialist. Norm is the inventor of the TENS Unit, a device that can pass an electric current into the skin to control pain. He is also the inventor of the Dorsal Column Stimulator, a device that is placed under the skin that has wires attached to the spinal node, which emits an electric current to block pain impulses in cases of severe and intractable back pain. Dr. Shealy also invented the Facet Rhizotomy, a surgical procedure in which nerve fibers are cut to reduce pain that arises from the joints of the spine.

Dr. Shealy is also considered the father of modern comprehensive pain management programs, which include a multidisciplinary approach, recruiting psychologists and doctors. Because of all of the above, Norm Shealy is well known in the medical community around the world.

Norm Shealy has studied a past life in which he was John Elliotson, a 19th century British physician who was also an innovator in medicine and a pain specialist. In his own words, Dr. Shealy explains how he came to know about his past incarnation. In the article below, the word Snowmass refers to a ski resort in Colorado.

In January 1972, I was sitting in a Neuroelectric Society lecture at Snowmass in Aspen, waiting for Dr.

William Kroger finished his lecture. I was a bit disturbed because he was trying to convince us that acupuncture is hypnosis and he suddenly said, "In the last century an English doctor demonstrated that you can operate on a hypnotized patient. The doctor's name is John Elliotson."

When he said that, I felt as if someone had hit my back with a lump of ice and I said to myself, "Oh my God, that's me."

I was mediocre regarding reincarnation at the time. I asked my medical librarian if he could get any information about John Elliotson and he found nothing. Then in June of that year, I went to London. I hailed a taxi and had the driver drive me to the Royal College of Surgeons, thinking that John Elliotson must be a surgeon too. As we were turning a corner to the right, I sat in the back of the taxi and suddenly felt like I was physically lifted and turned in the opposite direction, once again I felt as if there was a lump of ice on my back. One block to the left, not to the right, is the University College Hospital of London, where my office as John Elliotson once was. I walked into the building and felt right at home.

It turned out that John Elliotson was the first professor of medicine at University College Hospital. He made his reputation in 1830- and when giving public lectures on various aspects of medicine. James Wakeley, editor of the Lancet Magazine at the time, published his lectures frequently. During his career as an internist, John introduced the stethoscope and the use of narcotics, both from France where he had studied. He also introduced mesmerism and began holding public performances about mesmerism in a theater. He was a close friend of Charles Dickens and William Thackeray. He taught Dickens how to use mesmerism on his wife who was suffering from hypochondria (has

afraid of getting sick). Elliotson is the first doctor in London to stop using knickers\* . He has jet black curly hair and has been limp from birth.

He also demonstrated that some of his patients who went into trance without them realizing it became psychic and could easily make a diagnosis. Elliotson also inspired James Esdaile to perform a large number of operations on mesmerized patients. Esdaile later wrote a book called *Natural and Mesmeric Clairvoyance* and mentions the use of Elliotson's hypnotic mesmerism technique to trigger psychic abilities. In his sequel, Elliotson was asked by the University Advisory Board to stop the public display of mesmerism. Elliotson got angry and withdrew.

For twelve years he continued to publish *The Zoist*, in which he recounted many aspects of mesmerism, including the more than 300 patients operated on by other surgeons when Elliotson put the patient into a trance. Eventually he was invited by the Royal College of Physicians to give the annual Haverian Lecture for his contributions to the field of medicine. He gave lectures on the hypocrisy of science in accepting new ideas.

Now the similarities to my life. At 9 years old, everyone was wearing knickers, except me. My mother tried to force me to put it on and I would immediately get furious and tear the pants off. When I was a kid, maybe 4 or 5 years old, I wanted curly black hair so much that I once went to my aunt and cut a lock of her black hair. When I was 16 and just entering college, I dyed my hair black but I never did more than that once. Too troublesome. John is a Latin scholar and I won a Latin medal two years in high school. When I was 9 years old, I suffered a small fracture in the right leg bone. The wound was infected and festering. This was before the advent of antibiotics and I was told that I would always be

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\* Knickers: A type of underwear that covers the body from the waist to the ankles.

walk with a limp.

From the age of 4 I said I would become a doctor, at 16 I always thought I would become a neurosurgeon. Between my early and final years in medical school, I traveled for three months to visit various surgical internship opportunities. I returned to Duke and decided to intern in internal medicine instead of surgery, although I still pursued neurosurgery after my internship.

As a child, Charles Dickens was one of my favorite authors. In 1974, I visited Olga Worrall, a great healer. In a hypnotic trance, I saw him walk across his living room, pick up a book on the table, and put it back down. I then called Olga and asked if it was the book that was on her living room table.

It says it is Pendennis by William Thackeray. Thackeray dedicated his novel, Pendennis (1850), to Dr. Elliotson and created his character, Dr. Goodenough, in his novels, like Dr. Elliotson.

I've spent a lot of time in my life getting people off drugs instead of putting them in their bodies. Six months before I heard Elliotson's name, I anonymously published a novel based on the medical world's hypocrisy in accepting new ideas. I use many of the examples that Elliotson mentions in his Harverian lectures.

In 1973, yet another month before I heard Elliotson's name, I received an offer of \$50,000 research funding from a Fortune 500 company, who asked to remain anonymous, to study the psychic's diagnosis.

In 1973, I visited 75 people who were said to be great psychics, and I did a test of medical intuition, or the ability of a completely untrained psychic to make a diagnosis. We found 5 people who had an accuracy between 70-75%. When I told these 75 intuitive people I visited that I had a personal feeling that I was once John Elliotson, all 75

the person agreed. For about seven years of my life, I published a newspaper, Holos Practice Reports, covering alternative approaches to medicine.

In short, I never had any doubts that I was John Elliotson in my last life. John Elliotson was born on October 24, 1791. At the age of 19 he graduated from medical school. Interestingly, I entered medical school at the age of 19.

He died on July 29, 1868. By chance, John founded the Phrenology Society for the study of the skull in London, and attracted me to neurosurgery, which of course had a lot to do with the skull.

Let us briefly review some of the main points of the Elliotson/Shealy case. When Dr. The first time Shealy heard the name John Elliotson, she knew instinctively that he was the Elliotson of a past lifetime. This happened even though at that time Dr. Shealy was still mediocre about reincarnation. Dr. Shealy had an inner sense of knowing, accompanied by a dramatic sensation as if an "ice lump" had hit her back, before studying Elliotson's life and without seeing Elliotson's picture. When Dr. Shealy goes to London to investigate Elliotson, he instinctively finds Elliotson's office. This incident is also accompanied by the sensation of "ice chunks".

Dr. Shealy later learns that she and Elliotson have a lot in common. Both share a common inventive nature in the medical field: Elliotson introduced the use of the stethoscope in England, and Norm Shealy invented the TENS unit and the Dorsal Column Stimulator.

Both have shown an interest in pain management. Elliotson introduced the use of narcotics in England, while Dr. Shealy is a world expert in pain management. In his current career, Dr. Shealy is trying to find other ways to manage pain so that people can get off narcotics. Elliotson was an internist, who later founded phrenology, which is the study of the skull. Dr. Shealy first chose to intern in science

internal medicine, before switching fields and becoming a neurosurgeon.

Elliotson was interested in mesmerism or hypnosis, which Dr. Shealy. Elliotson was intrigued by the observation that hypnosis can induce arousal. Dr. Shealy has worked with psychics and medical intuitives, including Caroline Myss. Both have been looked down upon by conservatives in the medical community for their outlandish approach.

Elliotson scathingly criticized his opponents in the Harverian Lecture, where he delivered a discourse on the hypocrisy of science in accepting new ideas. Dr.

Shealy published a novel with the same message and used the same examples that Elliotson used in the Harverian Lectures. Elliotson had jet black hair, while Dr. Shealy, at a young age, tries to get back. Elliotson stopped wearing the knickers. Dr. Shealy gets angry when her mother tries to force her to wear the same kind of clothes she hates.

It is important that when I first contacted Dr. Shealy in 2002, he did not realize that facial features remain consistent from lifetime to lifetime. When I asked him if he looked like John Elliotson, Norm replied, "I don't know!" Norm agreed to send me pictures of Elliotson and himself as a medical student, because he thought they might bear some resemblance. The drawings presented at the end of this chapter clearly show the structure of the corresponding face shape. Similar in the case of Robert Snow, the fact that Norm Shealy concludes his own past life case in such a convincing manner, believing without a doubt that he is Elliotson's reincarnation and not even focusing on appearance similarities, again reinforces that the consistency of facial expressions from one incarnation to another is a phenomenon. valid.

Two additional past life partners have been passed down from the Norman Shealy case. One of them involved Anton Mesmer, who deeply influenced John Elliotson.

Mesmer was an Austrian doctor, who lived between 1734 and 1815. He developed a kind of hypnosis that came to be known as "mesmerism". Mesmer found that certain patients benefit from this trance or meditative state. Other doctors in the medical community, such as John Elliotson/Norm Shealy, supported Mesmer's work.

In 1785, the French Government formed a committee, which included Benjamin Franklin, to investigate Mesmer's work. The report from the committee did not support Mesmer and as a result, he was considered a fraud. Future generations also criticized Mesmer, although hypnosis and its brother, meditation, were later found to be beneficial for a number of medical conditions.

Today, Anton Mesmer has been identified as Jon Kabat-Zinn, Ph.D., who brought "Awareness Meditation" to the medical community in the United States. Mindfulness meditation is used to relieve conditions that are exacerbated by stress, and can be considered a modern version of mesmerism. An amazing aspect of this story is that nowadays Anton Mesmer gets credit for his work, rather than being made fun of. Mesmer's compatibility with Kabat-Zinn, by the way, has been confirmed by Ahtun Re, the guiding spirit who communicates through Kevin Ryerson. This spirit has demonstrated the ability to make accurate past life matches.

Mindfulness Meditation is taught in many medical institutions. In this life, Dr. Kabat-Zinn is a member of the medical academy, as he is a retired Professor of Medicine at the University of Massachusetts, School of Medicine. I love this story because it shows that people, who are rebuked by closed-minded people at one point in their life, can actually receive their fair share of rewards in the end.

Another past life case that has emerged, in connection with Norm Shealy, involves Charles Dickens, who is noted to be a close friend of John Elliotson. In a session with Kevin Ryerson, I asked Ahtun Re if Dickens

incarnated in the present, and I was told who the incarnation was. I was surprised to find out who Dickens is today, although on second thought it makes a lot of sense. Charles Dickens has been reincarnated as JK Rowling, director of the Harry Potter series. Ahtun Re points out that in this life, as in his previous life, Dickens/Rowling brought magic into children's lives through writing. The physical resemblance between Dickens and Rowling is also impressive.

In summary, the John Elliotson/Norm Shealy case is an independently investigated case, which shows similarities in facial features, talents and personality traits that remain consistent from life to life. The cases of Mesmer/Kabat-Zinn and Dickens/Rowling are passed down through Ahtun Re, a spirit guide who communicates through Ryerson. Ahtun Re's ability to make accurate past life identity matches will be discussed in detail in the second part of this book.



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**Dr. John Elliotson**



Norm Shealy's contribution

**Dr. Norm Shealy**



Details ©Bettman/CORBIS

**Charles Dickens**



Details ©Mitchell Gerber/CORBIS

**JK Rowling**

# 7

## **US Diplomats Past Life Wayne Peterson and His Relationship With Maitreya and Sai Baba**

Wayne Peterson is a United States diplomat who recently retired. He has served in the US for 32 years. For the last 17 years of his career, Peterson has been the director of the Fulbright Scholarship Program, which is based in Washington DC but channeled through US embassies around the world. Most recently, as part of his work at Fulbright, Peterson worked directly with Senator John Kerry on a humanitarian project in Vietnam.

Peterson began his international service in the Peace Corps, where he founded a very successful SOS program in Brazil. This privately funded program provides assistance to the most impoverished population in the country. Melvin Laird, who later became Secretary of Defense in the Richard M. Nixon administration, was a direct supporter of the Peterson project. At the end of the Peace Corps stint, Peterson was approached by the American ambassador in Brazil, who asked him to become an official diplomat only and work at the embassy in Rio de Janeiro. Peterson passed the screening test and was accepted into the US State Department before his term in the Peace Corps ended. Over the next 13 years, he served in various diplomatic capacities in Latin America, Southeast Asia, and finally, Africa.

Peterson returned to Washington where he was awarded the position of director of the Fulbright Scholarship Program, a position he held for 17 years. Over the course of his career, Peterson

had the opportunity to attend a thanksgiving dinner with Robert F. Kennedy and his wife Ethyl, he had a private meeting with President Richard M. Nixon, and he met President John F. Kennedy and President Lyndon Baines Johnson.

Apart from being an honorable retired US diplomat, Peterson is also a very spiritually mature person. He has led Transmission Meditation groups for many years and is the author of the book *Extraordinary Times, Extraordinary Beings*, in which Peterson describes his direct encounters with spiritual masters such as Maitreya, a spirit being who works to promote human development. Maitreya has no physical form in the sense that you or I have a body. Instead, Maitreya is a spirit being, like Ahtun Re, who is able to manifest himself in a "body of light", which appears very real to those who see it. British author and artist Benjamin Crème has written several books on Maitreya and it was Crème who started the Transmission Meditation program, in which energy from the teachers in the spiritual realm is "transmitted" to the participants.

Interestingly, Ahtun Re, a spirit creature who communicates through Kevin Ryerson, who has solved many of the reincarnation cases presented in *Born Again* and *Return of the Revolutionaries*, knows and respects Maitreya. Ahtun Re explained that all great spiritual beings, such as Muhammad, Buddha, Moses, Jesus, Hindu teachers, and Maitreya, all work with a common goal, to help humanity develop spiritually. We will now examine Peterson's three past lives, which he discovered on his own, with a little help from his spiritual teacher, Maitreya.

## **Reincarnation Case**

### **Francesco Foscari/Wayne Peterson**

Wayne grew up in the 1940s in rural Wisconsin, just outside Green Bay. As a child, he began to acquire subtle memories of past lives, I see

subtle, until he does not realize that reincarnation is the basis for those memories. For example, as a child, when people asked what his name was, Wayne would refuse to tell them, because he firmly believed that he had a better name that would identify the "real me". Regarding this Wayne explains:

This was a tussle between my parents and me for years. If they said, "His name is Wayne," I'd say no. My mother often challenged me to give me another name, but I could never remember what my name should be, even though I knew I had another.

When I arrived at the age of 12, I decided that my real name was Francesco Foscari. This is not a name that fell from the sky. For years the name Foscari kept floating in my head as a word. I ended up combining it with Francesco's word because it sounded appropriate. I have a deep emotional attachment to that name. As a teenager, I determined that one day when I grew up, I would officially change my name to Francesco Foscari.

All teenagers at some point think about changing their name to imitate a movie star or a name that sounds more romantic. But in my case, it's a name I've never heard or seen written anywhere. In fact, Italian names don't exist in our Wisconsin community; it's strange that an Italian name sucks me in so much.

Notice how similar young Wayne's experiences are with Barbro Karlen, who as a child told his parents that his name was not Barbro, but Anne Frank. The difference is Wayne doesn't realize that his interest in the name Francesco Foscari is linked to a past incarnation, as Wayne has no visual memories from that lifetime. In contrast, Barbro Karlen has vivid memories of being Anne Frank.

Peterson said the years passed and after he joined US diplomatic affairs he traveled to Venice, where he experienced strange feelings of déjà vu that were distinct, a feeling that he had been there before. Although he never took art lessons, as an adult, he discovered that he could draw with great skill. He found that he was especially good at drawing classical building architecture, although for some reason he chose to only draw Venetian landscapes. When his friends asked him why all his art revolved around Venice, Peterson couldn't explain it.

A breakthrough came in 1990, when Peterson, nearly 50 years after his early interest in the Italian name Foscari, experienced vivid memories of a life in Venice. Peterson said that he clearly saw the interior of the house he had lived in. Peterson realized that he was the man who owned the house and he began to experience the emotions the man was feeling. He saw himself wearing a long red brocade robe, which he later learned was the official dress of the Venetian senator.

Peterson then looked out of a window of the building and saw that he was on the second floor of a large house on the side of a small canal, shaped like a funnel, which led to a very large aqueduct, the Grand Canal of Venice. Peterson then walked down the hall and looked out of a window which had a view of the rear of the building. He saw a wall separating his house from a small road that led to a white arch bridge that crossed another small canal. Peterson also heard a woman talking to him from downstairs. He realized that she was speaking Italian, and he could understand her, even though in his present life, Peterson could not speak Italian.

This experience, which Peterson said Maitreya helped, made him understand his lifelong attachment to

the name is Francesco Foscari. After experiencing what appeared to be his past life in Venice, Peterson purchased books on buildings in Venice, particularly those centered on the buildings situated on the shores of the Grand Canal. After quite a bit of searching, Peterson found a house by a funnel-shaped canal, which opened into the Grand Canal, which had a white arch bridge behind it. The house was exactly as Peterson had seen in his past life memories.

Peterson was most impressed when he discovered that the house was built by Francesco Foscari, a politician and leader of the Republic of Venice, who lived between 1373-1457.

On his next visit to Venice, Wayne Peterson tried to find the tomb of Francesco Foscari. Since Foscari was a Doge, the head of the city-state, Peterson reasoned that Foscari must have been buried in the cathedral where the other Doges were interred. However, Foscari's grave was not there.

Then, as he was walking down the streets of Venice, Peterson had the intuition to enter a small shrine. He stepped up in front of a church, to the altar, which was separated from the main hall of the church. There is a no entry sign there. Nevertheless, Peterson's mind urged him to cross that line. There, behind the altar, Peterson found the grave of Doge Francesco Foscari!

## **Reincarnation Case**

### **Louise Vanderbilt/Wayne Peterson**

Wayne Peterson also experiences past life memories where he is Louise Vanderbilt, wife of Frederick Vanderbilt, a member of America's Vanderbilt aristocratic dynasty.

In contrast to his childhood memories of Foscari's lifetime, these memories of Vanderbilt's life are more direct and visual. Let's look at Peterson's account of this incident.

My earliest memory as a child is of detailed depictions of a time when women wore long, blooming dresses, and people still used horse-drawn carriages. I especially remember a large sandstone house, a man named Fred, friends coming together, a large reception hall with high ceilings and white stone floors. Of all this what I remember the most is a woman who is at the center of all these activities.

This mysterious woman was the center of several scenes that kept repeating during my early years and even continue to this day. I used to often wonder who these people were and why they seemed so real to me.

As a small child I felt that these people were a part of my present life. Somehow they never visited our house. I actually feel that one day they will come and they will remember me, and I will be very happy. I'm assuming that when I was a child, I might have met these people with my parents and have now forgotten most of those intimate experiences. It was the only way I could do as a child to explain so clearly the people I visited in my dreams. However, these people never appeared in this life and I still can't explain their appearance in my mind. I had no knowledge of reincarnation in my early pre-school life.

Peterson thinks that these memories are strange because since the 1940s, there has been neither television nor film to spark his imagination. He reflected that nothing in his real life in a small town in central Wisconsin had anything to do with the images he saw. The clothes, houses, and social manners in Wisconsin were very different from what he experienced in his memory. But a man named Fred, a woman in wavy dresses who travels in chariots and a big stone house

sand, everything felt so real to little Wayne. Confused, Wayne asks his mother about these people and the house she remembers. He asked if he had been taken to such a place as a child. The answer is always no. Although he is unable to explain where his memories come from, they continue to be a source of consolation, and he retains a nostalgic emotion towards someone named Fred.

As a young adult, as described above, Wayne Peterson joined the Peace Corps and was assigned to Brazil. The flight to Rio de Janeiro is via New York City.

Since Wayne had never been to a big city before, he arranged to stop by for a few days in New York, to see the city of the Big Apple. On his second day in New York City, in the afternoon, Wayne walked down Fifth Avenue. He was mesmerized by the crammed crowd. Let's invite Wayne to tell the story, when he was standing on the edge of Fifth Avenue.

Suddenly a woman in a hat and white gloves across the wide street was waving at me and shouting, "Louise, Louise, come here, it's me!"

He kept shouting Louise and I froze. I instantly believed that he was calling me. For some reason, I suddenly believed that I was Louise.

All of my attention was focused on the unfamiliar woman moving towards me through the crowd. In my mind, I was someone else, someone named Louise. I believed the girl moving towards me was an old friend, but I didn't recognize her face. Even so, there was such a sense of relief in my mind that someone had finally recognized the real me. Not a young man from Wisconsin, but a woman named Louise. It's like I'm a victim of amnesia and suddenly someone shakes me back into reality. Unfortunately, the moment of deep joy passed when the woman in the hat and gloves passed me by and put her arm around an old woman standing right behind me.

Instantly, my mind was shaken and I couldn't move or think. I'm still having that moment as Louise and I'm looking at these two girls and thinking, you idiots, why don't you guys recognize me? I am the real Louise, I thought.

I don't know how long I stood and stared at these two women enjoying their reunion, but eventually my senses returned and I was forced to question my actions and thoughts.

Embarrassed and confused, I returned to my hotel room.

At the hotel I lay in bed and for a few hours thought about what had just happened. Why, I kept wondering, why did I think I was Louise? Why did it feel so real and so important to me that I was Louise? I pondered this strange experience during my sojourn in New York, but did not find the answer until years later.... Even so, I was satisfied that I was Louise in a past life at the turn of the century and Fred was my husband.

What I know about Louise and Fred is not only a glimpse of a past life, but I can also feel the emotions emanating from Louise. I knew intuitively that he was often frustrated with Frederick at social events. Louise would be in the large reception hall of the house and greet the guests. She was wearing some of the clothes I can remember in great detail. I always picture Fred in a white tie and tailcoat. She looks completely comfortable in that outfit, but whenever possible she will run straight to a small office/library. I still clearly remember that library door, it was quiet inside, and Fred would be sitting behind a high-backed sofa hiding it from the view of anyone who passed by the back door.... Over time, Louise grew tired of making up excuses for the guests for not being there. Fred.

In the memories of a past life experienced when he was a young boy, Wayne Peterson still doesn't know who Fred and Louise really are. Decades

Then, in the 1990's, a clue arrived when Peterson was visiting a high-ranking friend in New York City, her name was Mary. His friend forces Wayne to come with him on vacation to his Irish home on the South Coast of Ireland. Mary said they were going to have a good time and added that her best friend Gloria would also be joining them.

Wayne asked, "Who's Gloria?" Mary replied, "That's my friend Gloria Vanderbilt." Here is Peterson's reaction to the statement regarding Gloria Vanderbilt.

Instantly my senses were once again paralyzed as if it had been years ago in New York City when the old woman shouted Louise's name. Another person or identity took over my consciousness and I said, "That's great! Gloria and I can talk and gossip about our relatives."

There was a moment of silence from my friend Mary and I began to realize what I had just said. Mary asked what I meant by common kin, and I said something nervously stammering as I tried to think of a good reason for my ridiculous statement. I finally explained that I thought Gloria had an interesting family tree. After successfully breaking the conversation I realized that for a moment I seemed to be transported into another life.

The experience was so thorough that I truly believed I was Gloria Vanderbilt's sister and we can indeed talk about family members. Why, I wondered again, why did I say such a stupid thing with such certainty?

In the days following my conversation with Mary, I began to wonder if Frederick and Louise Vanderbilt ever existed. No, I reasoned, the odds were too small to bother investigating. However, a few weeks later as I was wandering through my favorite bookstore, my attention was drawn to a book about wealthy families in the 1800s and early 1900s. I knew that book existed just because of that book

on the bottom shelf and sticking out of the shelf about 4-5 inches.

Even though I pushed the book with my feet several times to keep it tidy, it kept popping out several times until I picked it up and read the cover. I even knelt down to check with my hands what was on the shelf forcing the book to protrude out of line. Naturally, there was nothing there but the empty space at the back of the book.

Curious, I glimpsed the price of the book and immediately wanted to put it back on the shelf. But somehow, I couldn't let go of the book even though my mind wanted to put it back on the shelf. Even after I paid for the book I resented myself for not being able to stop myself from buying a book I didn't want. I took the book home and put it on my bookshelf thinking this was the one book I would probably never read, so it was a complete waste of money.

However, late that night I had a dream I had to read this new book. Unable to sleep due to the constant distraction of these thoughts, I went downstairs and opened the book. At first nothing caught my attention, but before long I opened a page that really took me by surprise. There was a color photo of the room I always imagined as a child.

The distinctive ceiling, fireplace, white marble floor, and sofas are exactly the same and I can clearly remember. Everything was there as if only yesterday I stepped out of the room.

The next page is even more revealing. Again, in color photos, there is an office/library that I know so well. The pale green couch where Fred hid during social events and the two beautiful tables that were part of Fred and his wife's arrangement. Stuck in amazement, I thought about my strange attachment to this sight and what I could learn from this extraordinary experience.

I started reading the article that came with the photos. The house, he says, was built by Frederick Vanderbilt in New York's Hyde-Park in the late 1800s. Wouldn't it be a strange coincidence, I thought, if this Fred Vanderbilt had a wife named Louise? As I continued to read the page, I was so carried away when

read that Frederick was married to Louise H. Anthony. The pages that followed unfolded, especially as I looked at the color photos that followed.... The photos that brought back to life the rooms I once held in my early childhood memories. I realized that I had opened a book that revealed all the secrets of a past life.

Peterson further read that while their house in Hyde-Park was their favourite, their main home was on Fifth Avenue, New York. The fact that Louise Vanderbilt once lived on Fifth Avenue illuminates the experience of young Wayne on Fifth Avenue, when an old woman in white gloves calls out "Louise," and Wayne is transported back to his past incarnation as Louise. Not only did the name "Louise" trigger a flashback of his past life, but Wayne later discovered that during the incident, he was actually standing right in front of Fred and Louise Vanderbilt's New York City home location, Fifth Avenue. The phenomenon in which geographic layout triggers past experience is also demonstrated in the case of John B. Gordon/Jeff Keene.

Peterson also learned that Louise and Frederick were very interested in metaphysics, as was Peterson in today's life. Louise was also a huge fan of the great mistresses of 18th century France, especially Marie Antoinette. Louise Vanderbilt even filled her bedroom with French-style furniture. Peterson also learns that Frederick, with support from Louise, used the money to found Vanderbilt University, and large sums of money were also donated to Yale and Columbia. Louise died in 1926, in Paris, which was one of her favorite cities. Frederick spent the rest of his life mostly in a place away from the crowd, died in 1938. Speaking of Frederick, it turns out that he has also been identified in today's life. Fred turned out to be a friend Wayne Peterson had known for years, who shared the same interests

with Wayne in metaphysics and Maitreya. Although Wayne had known this person for some time, his identity as Frederick was not confirmed until 2004. At that time, Frederick and Louise Vanderbilt were consciously reunited, 78 years after they were separated by death.

## **Reincarnation Case**

### **Claude Ledoux/Wayne Peterson**

There's a reason why Louise Vanderbilt had an interest in Marie Antoinette and French furniture, because Wayne Peterson also had a past life in that era. This reincarnation case is unique, as it is solved through the joint efforts of two spirit beings, Ahtun Re and Maitreya. Since Wayne had become such a good friend, I assumed that I recognized him in a past life. In a session with Kevin Ryerson, I asked if Wayne was ever incarnated during the American Revolution. Ahtun Re, the guiding spirit I have worked with through Kevin Ryerson, has demonstrated the ability to accurately identify past incarnations. He told me that Wayne was indeed incarnated at that time, but that he was in France and associated with the French Palace. Upon questioning, Ahtun Re revealed that Wayne's name in that life was "Ledoux".

With that information, I tried to find this Ledoux historically, but to no avail. I passed this information on to Wayne and left this matter behind. Luckily, the spirit beast Maitreya came to our aid, he gave Peterson a hint of telepathy. Funny thing is, Wayne often gets these telepathic messages when he's shaving in the morning. One typical day, while Wayne was grooming his sideburns, he received a telepathic message, "If you want to find Ledoux, look in this magazine." In his mind Wayne then clearly saw the cover image of a special issue of Architectural Digest, complete with volume and number.

Wayne ordered this issue and when he received it he read it from cover to cover but found nothing about Ledoux. Time passed, and while shaving again, Wayne received another telepathic message, "If you want to find Ledoux, look in this chapter." Wayne then visually saw a special article in his Architectural Digest magazine, which was only a few pages long. Wayne read and reread the article several times, but no Ledoux. When he told a friend about his frustration at not being able to find Ledoux, his best friend replied, "Maybe you need to take a closer look. I once gave you a magnifying glass, why don't you use it?"

Wayne initially thought that this was a stupid idea, but he also followed his best friend's advice. He focused on a photo of a man, the subject of the article, sitting in front of a bookshelf. How surprised when he looked at the titles of the books on the shelf in the photo under a magnifying glass, he clearly saw a black book with gold writing entitled Claude Ledoux. Wayne then went on the internet and found that this book was available and he ordered it. When he accepted it, he discovered that he was wholly associated with the artist and architect, Claude Nicolas Ledoux, that his art and architecture was consistent with the paintings Wayne had created over the years. His talent for drawing architecture dates back to Ledoux's lifetime, although the Venetian landscapes he chose to paint came from his incarnation as Francesco Foscari.

Wayne also observes that he has reworked certain contemporary designs from Ledoux's lifetime. For example, Ledoux had been given the task by the King of France to design a village. Ledoux created a unified society, emphasizing that beauty should be part of the environment for all its inhabitants, not only for the aristocrats but also for the common people. Wayne remembered that as a child he also created the same utopian village from

mud in his backyard. Furthermore, Wayne also drew a painting on the wall of his garage a few years before he studied Ledoux's lifetime, which is a replication of Ledoux's work. In this mural, Wayne paints a landscape using a door arch as a frame for the scene. Beneath the arch there is a curved eucalyptus tree and in the distance can be seen the buildings of the people. Ledoux had created the same design 200 years earlier, using the arch of a bridge as a scenic frame. Beneath the arch, the buildings of a city could be seen in the distance and a curved tree, apparently eucalyptus, was in front of it.

In addition to this example, in the case of the reincarnations of Gauguin and Picasso, we will see a dramatic example of how artistic developments can be unknowingly re-engineered, from one incarnation to another.

## **Sai Baba**

I'd like to close with two interesting stories about Wayne Peterson's relationship with Sai Baba, who is considered by some to be a spiritual avatar who incarnated in India. Wayne's first experience dates back to the 1970s, when Wayne first went to see Benjamin Crème, who was giving a talk at a nearby venue. Wayne was still new to spiritual matters at the time and when Benjamin Crème said he would drain energy from Sai Baba, Wayne thought this was a ridiculous statement and he didn't take it seriously. Wayne sat in the back row of the auditorium and for some reason, Crème fixed his gaze on Wayne and raised his palm, pointing it at Wayne. Wayne then felt an intense and sudden sensation of heat, and he and his chair were pushed back five feet. The energy was too strong and Wayne was starting to feel nauseous. Inwardly he formulated the message, "Sai Baba, if this is true of you, please stop." Genre

the energy then stops. Wayne, stunned, then walked out of the auditorium and ran to the toilet, as the nausea became so intense he threw up. Following the presentation, Wayne became fully interested in Maitreya, Sai Baba, and spiritual matters.

Although Wayne never met Sai Baba, there seemed to be some kind of connection between them. Here is the story of American actress Judith Light, who read Wayne's book and became a fan. The story goes like this. Peterson had a friend who went to visit Sai Baba at his hermitage in India, in the 1990s. This friend of his was not a follower of Sai Baba, but accompanied others who were followers. Surprisingly, when Sai Baba turned his attention to this non-follower, he had a deep spiritual experience and unexpectedly decided to stay at the hermitage for 6 months. When she returned to the United States, this woman gave Peterson a photo of Sai Baba, which was blessed by Sai Baba and considered a great gift.

Peterson kept this photo for almost ten years.

When Peterson visits Judith Light over the Thanksgiving holiday in 2003, Peterson receives a telepathic message that he must give this photo of Sai Baba to Miss Light. When he gave it to Judith he said, "This is very precious to you, Wayne, are you sure you want to give it to me?" Peterson stated, "I meant to." Judith Light then replied, "Perhaps Sai Baba will be kind and send another photo." Peterson gave the photo to Miss Light on November 21, 2003.

In January 2004, almost two months after giving Judith Light's photo of Sai Baba, Peterson unexpectedly received a letter from Sai Baba's hermitage in India. This letter contains a photo of Sai Baba with a note on the back. The note was dated November 21, 2003, the same day Wayne Peterson gave Judith Light's photo of Sai Baba. On the back of the new photo is the inscription: "The secret of the soul is to see through form." The image of Sai Baba sent to Peterson also features a

a parrot on Sai Baba's shoulder, partially covering Sai Baba's face. Amazingly, Sai Baba's eyes and eyebrows were visible through the parrot's body. How this photo of Sai Baba got sent to Wayne on the same day he gave a similar photo to Judith Light, the day Judith suggested maybe Sai Baba would be kind and send Wayne another, remains a mystery.

Interestingly, on the holiday of July 4, 1968, Sai Baba gave a declaration, stating his purpose of incarnation this time. I hope that the objective evidence of reincarnation presented in this book will help the messages that Sai Baba expressed that day become a concrete reality. On July 4, 1968, Sai Baba revealed:

I have come to light the Lamp of Love in your heart, to see it shine day by day with more and more brilliance. I did not come in the name of any particular religion. I didn't come on a publicity mission for a sect or creed or sect, nor did I come to gather followers for a doctrine. I have no plans to attract vassal disciples onto my lap or anyone else's. I have come to tell you this one belief, this spiritual principle, this path of love, this duty of love, this duty of love.

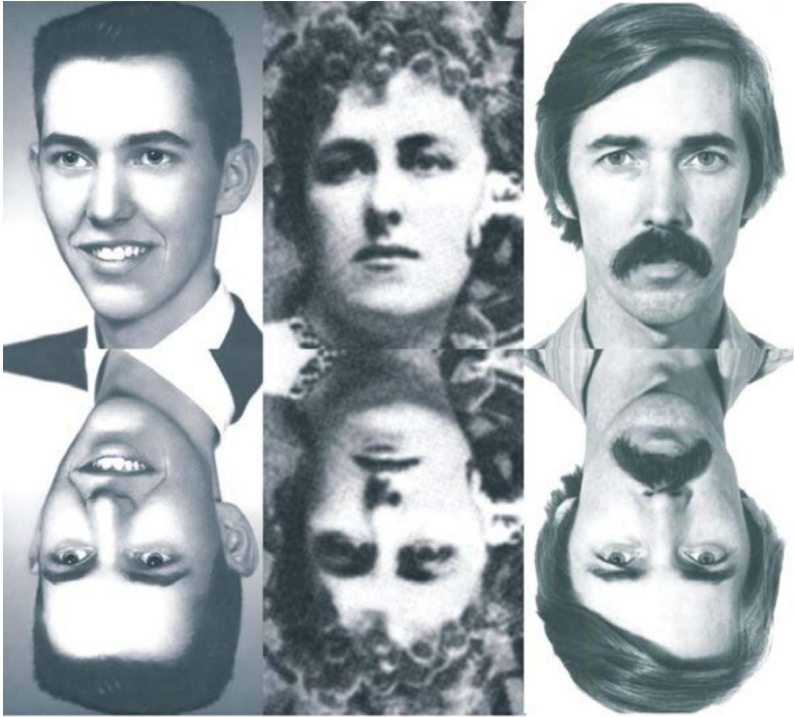
Through objective evidence of reincarnation, we can understand that we are all spiritual beings who are on this Earth with the aim of developing and expressing ourselves. Let us fulfill various missions and goals without strife or division, instead, let us tread, as Sai Baba said, a "path of love".



Wayne Peterson's contribution

Details ©Mitchell Gerber/CORBIS

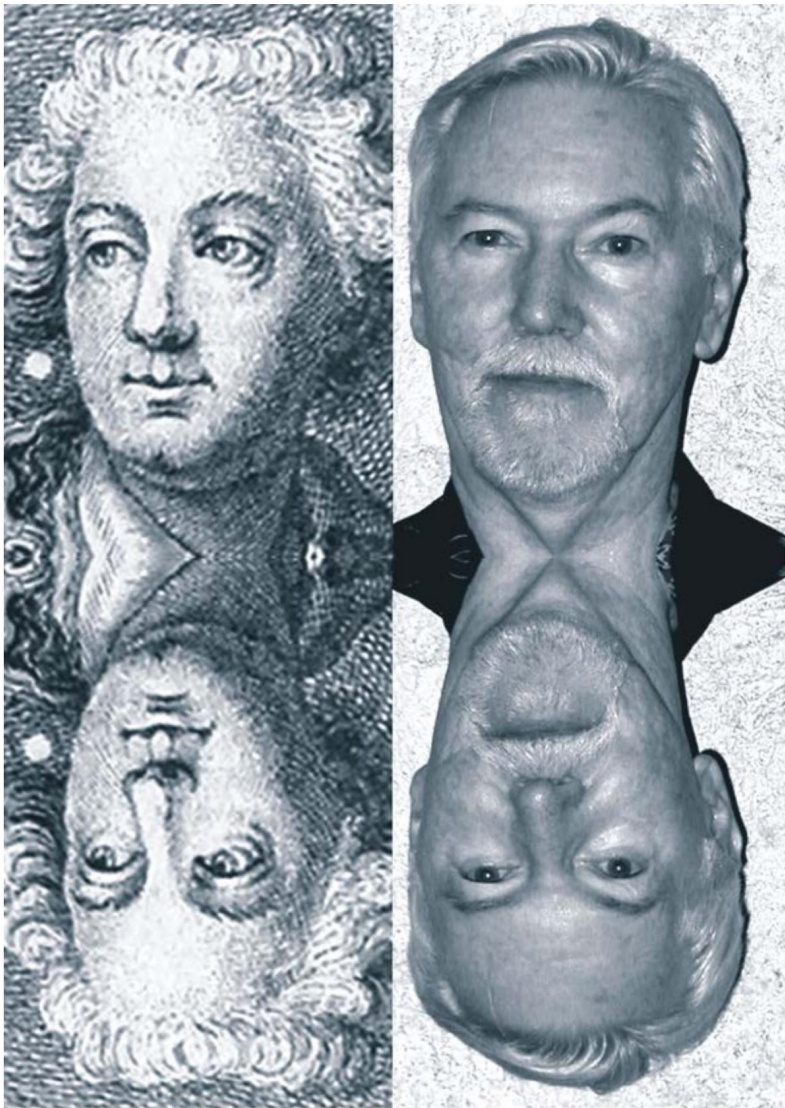
**Doge Francesco Foscari US diplomat Wayne Peterson**



Wayne Peterson's contribution

**Wayne Peterson**

**Louise Vanderbilt Wayne Peterson**



Wayne Peterson's contribution

**Claude Ledoux**

**Wayne Peterson**

# 8

## **Reincarnation of Paul Gauguin and Pablo Picasso**

### **Peter Teekamp As Paul Gauguin's Reincarnation**

Peter Teekamp's story begins in his childhood years, when the words "Go-Gone, Go-Gone" kept ringing in his mind. It took several decades before Peter could relate these words to the artist Paul Gauguin, and even longer for him to accept that he was the reincarnation of Gauguin. Facial expressions and personality traits are also consistent.

What is truly amazing is that analysis of the sketches shows that Peter had unknowingly reworked Gauguin's artistic development, albeit at a younger age.

This shows that we are indeed developing our abilities above previous achievements. As he matured as an artist, Peter developed a style that became more realistic and sometimes surreal. When in 2005 Peter decided to paint a series of paintings inspired by Gauguin; we find that the works of these two artists are almost indistinguishable.

Paul Gauguin was born in Paris on June 7, 1848. His father was a journalist and his mother was from Peru. In 1849, Gauguin's father died on a sea voyage to South America. Gauguin spent his childhood in Peru, before returning to France where he attended boarding school. His mother died in 1867, when Paul was 19 years old. As a young boy, Gauguin became a sailor, traveled the world with French Merchant Marines, then joined the French Navy. In 1872, aged 24, Gauguin entered the business world as a

stock broker. During this period, Gauguin began painting in his spare time. He continued in business for more than ten years before devoting his entire life to painting.

In 1873, at the age of 25, Paul married Mette Gad and the couple eventually had five children. Gauguin soon became friends with other artists, Picasso and Cezanne. At the age of 28, a painting of Gauguin was accepted into the Salon d'Automne, a prestigious art exhibition in Paris. In 1884, Gauguin moved his family to Copenhagen, Denmark, his wife's home country. A year later, in 1885, at the age of 37, Gauguin separated from his wife and returned to Paris, to become a full-time artist. On his return to France, one of his first paintings was a view of the City of St.

Cloud, outside Paris City, entitled, "Paysage a Saint Cloud" painted in 1885.

In 1887, Gauguin worked briefly for the Panama Canal project as a canal digger and then went to the Martinique Islands. Upon his return to France, Gauguin became friends with Vincent Van Gogh, who painted with him in Arles, a place in the south of France. Van Gogh and Gauguin lived in the same house. It was at this place that on December 23, 1888 Van Gogh cut off his ear, which he then gave to a prostitute. Why did Van Gogh cut off his ear?

In the end, the reason is unknown, other than that it reflected Van Gogh's worsening mental illness. Gauguin reported that Van Gogh had threatened him with a razor the day before the ear incident. The day after Van Gogh cut off his ear, Gauguin left Arles.

During his stay in Arles, from February to December 1888, Gauguin developed the style of painting for which he is famous, using flat, pure colors, with black outlines. Although the art world would someday revere Gauguin, back then, he was neither famous nor poor. In 1891, at the age of 43, Gauguin sold about 30 of his paintings to finance his trip to the South Pacific, where he eventually settled in Tahiti. Gauguin was fed up with Western civilization and with this move he looked for a way

simpler life. Over the next two years, Gauguin captured panoramic views of the South Pacific. It was in Tahiti that his most famous works were produced.

However, Gauguin ran out of money in Tahiti and had to return to France in 1893. Gauguin returned to Tahiti in 1895, aged 47, and never returned to Europe. Gauguin's last five years were spent in continuing poverty and deteriorating health. Gauguin became so depressed that he even attempted suicide in 1897, when he was 49 years old. Gauguin survived a suicide attack. In 1901, disabled and at odds with French authorities in Tahiti, Gauguin moved to the Marquesas Islands.

Gauguin died at the age of 55, on May 8, 1903, and was buried in Calvary Cemetery.

In his later years, Gauguin wrote, "To most people, I will always be a mystery, I realize that people will understand me less and less... No matter what, I assure you that I will achieve first-class things. I can feel it and we'll see." Gauguin's prediction turned out to be accurate. In 1906, three years after his death, his works were exhibited at the Salon d'Automne, where his fame and popularity began.

Peter Teekamp was born in the Netherlands, in the Netherlands, in 1950, 47 years after Gauguin's death. Peter's father is a Catholic, while his mother is Jewish. His parents had marital problems and separated when Peter was 4 years old. Peter was placed in a Catholic orphanage, where he became an altar boy and sang in the church choir. At the age of 9, Peter's mother remarried and Peter lived with his mother and stepfather.

When he was 10 years old, two syllables kept popping up in his mind, "Go-Gone, Go-Gone." Little Peter didn't attribute any sense to these words, but he liked it. While playing, Peter would shout, "Go-Gone, Go-Gone," as a shout. But it wasn't until he was 15 that he started asking what "Go-Gone" meant. He asked his school teachers, "What does Go-Gone mean?" His teachers, thought that he

asked for a word in Dutch, telling him they didn't understand what the term meant.

Perhaps Peter actually remembered his name from a past life, that "Go-Gone" was the phonetic pronunciation of "Gauguin". This type of reminder also occurs in the case of US Diplomat Wayne Peterson. Remembered that as a child Wayne would not respond to his parents by name when they called him. In desperation, they asked, "So what name do you want to be called?" Wayne stated, "My name is Francesco Foscari," although he didn't know why he wanted to be called by that name. As a teenager, Wayne became so emotionally attached to the name that he even considered changing his name officially.

Decades passed before Wayne realized that in a past lifetime, he had been Francesco Foscari, a Venetian senator and a doge. Also remember that Barbro Karlen, when he was young, told his parents that Anne Frank was his real name, and in the case of Daniel Jurdi and Titu Singh, names of past lives can also be remembered as a child.

As a teenager, Peter began painting. What is impressive is that Peter's early paintings resemble those of Gauguin almost a hundred years earlier, although Peter had no knowledge of Gauguin's sketches when he painted. In fact, Peter Teekamp was not acquainted with Gauguin's sketches, which are shown at the end of this chapter, until 2003, when Peter was 53 years old. With these pencil paintings, Peter is actually digging up the memories of his art from a past life, the lifetime of Paul Gauguin. What is interesting is that Peter unknowingly reproduced Gauguin's work at a much younger age than when Gauguin produced these sketches. In this way, this phenomenon shows how in each lifetime, we rebuild the achievements of the previous incarnation.

Peter got a bachelor's degree in business, and like

Gauguin he entered the business world as his career. Peter has worked as a manager in various retail businesses for many years. Like Gauguin, Peter also became a world traveler, visiting places such as Varanasi in India, Tel Aviv, Portugal, and Egypt, living in these locations for several periods, making a living by drawing.

wall painting.

In the end, Peter moved to the United States. In 1972, Peter settled, from all locations inexplicably, in St. Cloud, Minnesota, where he began painting seriously at the age of 22. It is similar to Gauguin returning to France from Copenhagen, to become a full-time artist. Recall that one of Gauguin's early paintings when he returned to France was "Paysage a Saint-Cloud". What is the relationship between St. Cloud, France and St. Cloud, Minnesota? I believe that what happens is that an individual can subconsciously recognize a place that has symbolic meaning for him from a past lifetime. Although Peter was not aware that St. Cloud has symbolic meaning for him from the time of Gauguin's life, I believe it was his subconscious knowledge and attraction passed down from his soul that influenced Peter's decision to stay at St. Clouds.

In Minnesota, Peter married a woman named Angela and the couple have two children. Peter continued to run retail shops and in addition, pursued a career as a painter. He takes part in art fairs, where he sells his works. Several times, people would come to him spontaneously and tell him about past lives. One told him that he had lived in France, the other said his name was Paul. Peter didn't know what to do with these comments, even though he was open to reincarnation. Peter told me that when he was 19 years old, he read the novel Siddhartha by Herman Hesse. At that time, Peter came to the conclusion that reincarnation is the only spiritual philosophy that embodies "justice and propriety" that provides

"an equal opportunity for everyone". However, in the early 1970s, Peter still had no idea who he was in his past life, and the comments of street psychics about his past life in France, whose name was Paul, only made him feel funny and meaningless. anything.

Everything changed in 1979, when Peter was 29 years old. His wife, Angela, began to experience drastic personality changes, he became very religious. Although Peter initially respects his wife's need to become more spiritual, he becomes concerned that her devoted lifestyle is becoming too much. One day, Peter walked into a room in their house and found his wife praying among the burning candles. Angela got up and handed her a book which, when opened, dropped a portrait of Paul Gauguin surrounded in red. Angela said to Peter with deep conviction, "You are the reincarnation of Paul Gauguin," a statement she has been repeating to Peter ever since.

Angela's insistence that he was the reincarnated Gauguin made Peter ponder the words, "Go-Gone, Go-Gone," which echoed in his mind as a child. Peter also observed that his facial characteristics were similar to Gauguin's. Later, he discovered that Gauguin liked to put faces in the background of his paintings, sometimes conspicuous, sometimes hidden, a practice that Peter also developed spontaneously. However, it was still too strange for him to accept that he might be Gauguin.

Peter and Angela's relationship grew increasingly distant, and despite their efforts to keep their marriage intact, the couple eventually parted ways. Peter moved to Apache Junction, Arizona, where he opened an art gallery. Peter was as interested in Native American culture in the Southwest as Gauguin was in Tahiti life. Peter's paintings of this period often feature Native American themes. Shortly after moving to Apache Junction, Peter meets a woman

which did a past life regression and Peter decided to give it a try. Peter did this regression in 1980, when he was 30. Peter managed to access memories from a lifetime where he was a painter. He saw the cobblestone streets of a village, or perhaps Paris. He saw himself climbing a dark staircase leading to a dark and dirty studio; it looked like the room had not been cleaned in years. Peter studied the dirty, abandoned brushes and he experienced a deep feeling of depression, a feeling he had never experienced before. He felt loneliness, rejection, and a feeling that he had been misunderstood.

Peter wasn't sure if he entered Gauguin's lifetime, but the experience of regression was powerful and made him study Gauguin even more. What he found, he did not like. First of all, Peter did not like Gauguin's painting style, which he considered "too cartoonish, primitive and unfinished". As already mentioned, in this lifetime, Peter had developed a more realistic style. In fact, in Peter's Gauguin-inspired art in 2005, the colors and feel are the same as Gauguin's, but Peter's depiction has more meaning. Paintings that show the development of Peter's style include Gauguin's painting of his daughter, Aline, and Peter's painting of Amanda, a girl who died at a young age. Amanda's portrait is truly an artist's depiction, as she died as a newborn, so it is interesting to observe the similarities in appearance between Aline and Amanda. Amanda's painting, however, is much more realistic with lots of detailed objects in the background.

In addition to the fact that Peter didn't really admire Gauguin's art, there were many other things that upset Peter. For example, Peter didn't like that Gauguin was perceived as leaving his wife and child behind in order to pursue a career in the arts. Then the last one, Gauguin

died of a venereal disease, something Peter thought was commendable. In short, Peter didn't like this guy, Gauguin.

Eight years passed before the issue of reincarnation was raised again, when Peter was 38 years old. At Apache Junction, 1988, Peter befriended a tall, muscular, middle-aged chiropractor. For two months, this friend took Peter out to lunch or dinner two or three times a week. Although grateful for this man's kindness, Peter began to worry about the intentions behind this man's generosity. Peter is a heterosexual man, so he doesn't want his friend to have any expectations of a romantic relationship.

Peter decided to address the issue at one of their meetings.

After Peter asked this burly man the reason for his generosity, the chiropractor's face turned red and he got up, tugged Peter's shirt until Peter's face was only five inches from his and said, "You are Paul Gauguin's reincarnation!" Peter was so shocked, because he never told his friend a single word about Gauguin—the chiropractor it was impossible to know about Peter's past experiences as Gauguin! The chiropractor then released Peter and left. Peter never saw her again. Now, Peter has been told by two people, his ex-wife and the chiropractor, almost a complete stranger to him, that he is the reincarnation of Gauguin. The thing is, Peter still doesn't want to be Gauguin.

A year later in 1989, when Peter was 39 years of age, the events of the craze took place. The landlord of Peter's art gallery unexpectedly walks in and says Peter has to get out of there. The landlord said that Peter signed a treaty that had a clause allowing him to evict Peter without prior notice. The landlord immediately threw him out, for he had received a better offer. So Peter's business will soon be closed. In the same week, the woman he had been dating left and Peter was in a serious car accident that destroyed his car. Suddenly, Peter felt that

he had lost everything he had in this world and suddenly he felt suicidal. Peter decides to commit suicide in the desert. He took a gun and a bottle of whiskey and went into the barren mountains. Fortunately, Peter is not a drinker and although he fired several bullets into the desert air, Peter was knocked unconscious from the alcohol before he could kill himself.

Note that Gauguin also tried to commit suicide. Why does this pattern repeat itself? In my observation, we have the same energy, the same approach to life from lifetime to lifetime. Thus, we also have a tendency to get the same kinds of problems and conflicts; we also react to challenges in the same way. Gauguin and Teekamp both lead stable lives where they work in conventional businesses and enjoy financial success, but they have both left security behind to pursue their dreams as artists. Both of them, reacting to the loss and financial crisis, become deeply depressed and want to commit suicide, even though both of them fail in their suicide attempt.

We all have a *modus operandi* that shapes our character, both positive and negative, and these ways remain consistent from life to life. Unfavorable ways of responding can get us into trouble, and it is hoped that over a lifetime, we can modify these traits to our benefit. A great promise in understanding reincarnation is that once we know a past life and we can learn our personality patterns from earlier times, we can grow more aware and more effective in our current incarnation.

One final observation I would like to make is that biological mental illnesses, such as schizophrenia, do not seem to persist from lifetime to lifetime. These serious illnesses arise from the body one is incarnated into, such as diabetes or thyroid disease, and they don't

reflects the state of the soul throughout the lifetimes. In other words, a person may be schizophrenic in one lifetime and normal in another.

When Peter wakes up the next morning in the desert, he feels post-hangover symptoms and gets a terrible headache. Peter is determined that he needs to make a fresh start and decides that he must move to California. Peter also reflected that he had been denying the matter of Gauguin's lifetime and that he would examine possible past life connections more openly. When Peter returns to town, he contacts his former supervisor, a retail store owner, and is pleased to hear that not only does his former boss have a job for him at Atascadero California, but his boss will also be sending a truck to pick him up. Peter reflected that because he had decided to study Gauguin's lifetime more openly, at 39, things seemed to be going more smoothly and effortlessly for him; Peter states that life is starting to "bloom" for him.

Peter was successful in managing a retail store in Atascadero and was promoted to managing an entire shopping center, as well as a retail store, in Hollister, California. There, in 1991, he met Michelle Mosay, who worked selling advertising columns in a local newspaper. Peter, who represents shops and shopping centers, becomes Michelle's customer, placing advertisements in the newspaper where she works. In 1997, Peter decided on his own to become a layout artist for the newspaper, in an attempt to blend his vocation with his work. In this work, Michelle became his mentor in the field of newspapers. At that moment Peter and Michelle felt a deep vibration for each other and they became close friends.

Peter begins to share the details of his life, including stories about Gauguin. Michelle wasn't a believer in reincarnation at the time, but she was open. Michelle then tells Peter a series of

his own synchronic event involving Gauguin. In 1978, as a gift, Michelle's father offered to pay for a trip to wherever she wanted to go around the world.

Michelle chose to go to Tahiti, and while there, she visited the Gauguin Museum. The following year, on her 23rd birthday, Michelle went to Paris. Michelle goes to see the sights of the Seine aboard a cruise ship called the "Wandering Beetle" (Les Guepes Buissonniere). Interestingly, Gauguin edited a publication in Tahiti entitled "Beetles". While in Paris, Michelle was 23 years old, the same age when Mette met and married Paul Gauguin.

Peter works on a journal, which includes his musings about Gauguin, and Michelle offers to help Peter edit the journal.

Thus, in 1997, they became partners in researching Gauguin and writing a story about Peter.

Not long after, they opened one of the first books about Gauguin that Michelle had bought. Peter saw the picture on the page and he called out to Michelle, "Look, it's you!" Peter saw a picture of Gauguin's wife, Mette, and her resemblance to Michelle was undeniable.

Peter and Michelle continued to quietly consider the possibility that they were Paul and Mette Gauguin, as the years passed. In 1999, Peter again set out to travel the world for four years, painting murals wherever he went. Peter keeps in touch with Michelle, corresponds with her, just as Paul also corresponded with Mette when he was in Tahiti. Michelle, meanwhile, moved to Washington state to be close to her family and childhood sweetheart.

While Peter was traveling, it was Michelle who took the initiative to further research Gauguin in depth and it was she who discovered the pencil sketches. Michelle was the first to notice that Peter, as a young man, had unknowingly reproduced Gauguin's paintings.

When Peter returned to the United States in 2003, Michelle's mother

found him a small apartment near Bremerton and Peter moved there. Only then did Michelle show him the comparison of the sketches, much to Peter's amazement. The comparison between the paintings of Peter and Gauguin adds to the list of experiences that continues to grow until Peter begins to believe that he is indeed the reincarnation of Paul Gauguin.

One day, as he was walking in Bremerton, a mural caught his eye. A restaurant called Chamorro's was next to the mural and Peter stepped inside for a cup of coffee. When he looks around the interior, Peter finds what appears to be Gauguin's charcoal painting of two women on the beach. Peter asked the restaurant owner where the sketch came from.

The owner of the premises recounted that the sketch originally belonged to his great-grandmother in Guam, who was given the sketch as a gift. He explained that the Chamorro, a native of Guam, were forced to flee by the Japanese army during World War II. His great-grandmother and her family hid in caves until the end of the occupation. He carried this sketch with him during that time of hiding.

After the war, his great-grandmother kept the sketch in her attic for 33 years until she gave it to her daughter, the restaurant owner's mother. When he moved to the United States in 1999, he took this sketch with him and then hung it on the wall of his restaurant. The owner of the restaurant told Peter that if he removed the sketch from its protective case, his hands would become charcoal-stained. This made Peter realize that the sketch was not a copy, but a real charcoal sketch. If it was Gauguin's original, which Peter believed to be true, then the sketch could be worth millions.

The owner then told him that he was in financial trouble and needed money to run his business. Rather than waiting for the sketch to be verified for authenticity, the owner said that he would sell the sketch for \$5,000 to the first person who

willing to pay that amount. Peter agreed to buy the sketch and gave the owner \$5,000. Peter then added a clause in the sales agreement regarding "if and when" the sketch was sold, Peter would share the profits with the owner. The authenticity check of the sketch was postponed. In that way, Peter Teekamp has what appears to be Gauguin's original work. Furthermore, it is interesting to note that Peter discovered Gauguin's sketch in 2003, 100 years after Gauguin's death.

Synchronic phenomena and celebrations are ways the spiritual world, including our spirits, communicates with us. Remember that Michelle had the choice to travel anywhere in the world and she chose to visit Tahiti and the Gauguin Museum, and that she visited Paris at the same age as Mette met Paul Gauguin. These synchronic events are not mere coincidences, but are orchestrated by our spiritual guides and souls, through telepathic messages experienced as intuitions and volitions. In fact, Peter's meeting with Michelle in California was also not coincidental, but predetermined. We make arrangements, agreements, to meet people we have known in previous lives. We make agreements even before we are born.

By the same token, Peter's discovery of what appears to be Gauguin's original painting on the 100th anniversary of Gauguin's death is no accident either. Rather, I believe, is an event orchestrated by beings in the spiritual world. This incident has the purpose of strengthening Peter's belief that he is the reincarnation of Gauguin. In my book, *Return of the Revolutionaries*, synchronic events and birthday phenomena emerge. Through symbolic coincidences, the spiritual world continues to send us messages.

At this point, as you can imagine, Peter and Michelle were overjoyed, not only because they found a sketch that could be worth millions, but also

because the possibility that Peter is the reincarnation of Paul Gauguin feels even more real. Michelle started researching reincarnation on the internet and she found my website [www.johnadams.net](http://www.johnadams.net) that features many reincarnation cases, as featured in this book. Suddenly, Peter and Michelle feel they are not alone in their reincarnation experience; there are other people who have discovered past lives as well.

Michelle called me and stated, "Dr. Semkiw, we have something we think will interest you.

I believe that my friend, Peter Teekamp, is the reincarnation of Paul Gauguin." It seems ironic, but I always don't believe it when someone claims to be the reincarnation of someone famous. I listened to their stories and took notes.

Then, in a subsequent session with Kevin Ryerson, Ahtun Re confirmed that indeed Peter Teekamp and Michelle Mosay were reincarnations of Paul Gauguin and his wife Mette.

In the fall of 2004, Peter, Michelle, Kevin Ryerson, and I met face to face and they told their stories. At that meeting, Kevin and I became convinced that the reincarnation cases of Peter Teekamp/ Paul Gauguin and Michelle Mosay/Mette Gauguin were indeed valid, based on the stories they presented. in this narrative.

Peter Teekamp, from my observation, didn't really fully believe he was Gauguin until the weekend of July 4, 2005, when he attended a gathering of people who had knowledge of their own past lives, many from the time of the American Revolution. The event was hosted by Norm Shealy at his farm in Missouri.

Participants included 6 doctors (including a university professor and a researcher from the Human Genome Project), 6 PhDs, 6 prominent authors, 2 US diplomats, 2 US military captains, several psychics and a television star, each of whom knew the identity their past. As everyone tells their stories, reincarnation becomes more real to Peter and Michelle and only then do they truly believe that they are Paul and Mette Gauguin.

In fact, prior to July 4, 2005, Peter Teekamp had never created any artistic work in the Gauguin style and in fact, it is troubling to me that Gauguin's reincarnations do not paint like Gauguin. After the 4th of July meeting, I suggested to Peter that there would be no harm in painting some works similar to Gauguin's. And I'm glad that some of those works later became many. All of the images listed at the end of this chapter were painted between July 4 and December 2005, when Peter was recreating Picasso's art.

In closing, Paul Gauguin, in 1903 at the age of 55, died tragically. In 2003, 100 years after Gauguin died, Peter Teekamp obtained what appeared to be an original sketch of Gauguin. At the meeting held on July 4, 2005, Peter was 55 years old, when Peter revealed his identity as Paul Gauguin at the same age Gauguin left this world.

## **Alexandra Nechita as Pablo's Rebirth Picasso**

In addition to the Paul Gauguin case, I would like to assure you that other artists, considered by some to be the greatest artists of the 20th century, have reincarnated and are again producing great works. This case caught my attention in the usual way. In fact, the case of Pablo Picasso's reincarnation is so obvious, that it almost solved itself.

Ahtun Re, the guiding spirit who communicates through Kevin Ryerson, has confirmed that Alexandra Nechita is the reincarnation of Pablo Picasso. I'll explain how the Picasso/ Nechita case developed.

In the summer of 2004, I gave a presentation on reincarnation in Boulder, Colorado. One of those in attendance was a friend of Wayne Peterson, a retired US diplomat and former director of the Fulbright Scholarship Program, whose reincarnation case was discussed earlier in this book. her best friend

This tells me that I should investigate a young artist named Alexandra Nechita, because her work is very similar to Picasso's and it has been suggested that she is Picasso's reincarnation. I was told that Alexandra's work was being exhibited in Denver, at the time, at Gallery M.

The next day, I drove to see Alexandra's work and I was blown away. I've analyzed how writing patterns can stay the same throughout incarnations, as in the case of Jeff Keene and in the case of Halle Berry, I myself witnessed how Berry demonstrated the role-playing abilities of her idol star as well as her past life identity, Dorothy Dandridge. However, this is the first time I have had the opportunity to see how a painter's talent and artistic style can be recast in such a dramatic way. (For the record, at that time I had not met Peter Teekamp and Michelle Mosay). Although I'm no expert in art, Alexandra's work is so much like Picasso's that it's striking.

I asked the director of Gallery M if there were photos of Alexandra, perhaps in a brochure or on a business card, and if I could get Alexandra's contact information. The gallery's director said he had no photos of Alexandra and the artist was a private person and his personal contact information could not be provided. However, in the next session with Kevin Ryerson, I asked Ahtun Re if Alexandra was indeed Picasso's reincarnation, which Ahtun Re confirmed.

My encounters with Peter Teekamp, Michelle Moshay, and Kevin Ryerson, which I describe earlier in this chapter, took place several months later. Peter knew about Alexandra and he stated that he was impressed by her talent. Peter, who had seen her on a television talk show, thought that Alexandra might be Picasso. I asked Peter if Alexandra looked anything like Picasso, and he replied, "I don't see any resemblance."

Later I found that was not the case.

The case of Pablo Picasso/Alexandra Nechita remains hidden

for almost two years. Everything changed during a visit to Vancouver, British Columbia, in January 2006.

There, neurosurgeon dr. Peter Hudoba, sponsored a reincarnation presentation where I would like to introduce Peter Teekamp to the world as the reincarnation of Gauguin. Dr. Hudoba, our sponsor, had won several gold medals in medicine while he was living in the Soviet Union. He then moved to Canada, where he worked as the director of neurosurgery training at the University of Saskatchewan. Thankfully, in this case I have two academic neurosurgeons, Dr. Hudoba and Norm Shealy, who strongly support my reincarnation research.

Peter Teekamp, Michelle Mosay, and I were in my hotel room preparing for our presentation.

The topic of Alexandra Nechita came to my mind and I decided to try again to find the image. On the Internet, I found that Alexandra now has a website with photos of her. I immediately compared his facial characteristics to Picasso's and found that they matched. Although Alexandra is a beautiful young woman with delicate facial features while Picasso is a man whose face looks wrinkled, bone structure, facial shape and head in general, I find the same. While I've grown accustomed to trusting Ahtun Re's ability to check whether a person's past life matches are accurate, examining facial features is important data that is not yet present in the Picasso/Nechita case. So, in Vancouver, in the presence of the reincarnated Gauguin and his wife Mette, I came to the conclusion that Picasso was truly reborn.

Let's briefly review the history of Pablo Picasso and Alexandra Nechita. Picasso was born in Malaga, Spain, on October 25, 1881. Picasso showed his artistic talents early in his childhood and at the age of 15, he entered Barcelona's School of the Fine Arts. His painting, Science and Charity, won a gold medal at an exhibition in Malaga when he was 16 years old and at that time, Picasso had his own studio in Barcelona.

In 1900, Picasso traveled to Paris, where he admired the work of modern artists such as Edgar Degas and Henri Toulouse-Lautrec. Picasso moved to Paris in 1904 and became friends with writers such as Gertrude Stein and Max Jacob. Picasso also witnessed the rise of Paul Gauguin's popularity while he was in Paris and Picasso was also influenced by his work.

Together with Georges Braque, Picasso pioneered the "Cubist" painting style, in which landscape images appear to be composed of small cubes. Picasso also sculpts in an innovative way, using a variety of common objects to create an abstract construction. Picasso was also involved in venue design, working for the Ballet Russes in Rome. Picasso's illustrious career culminated in an exhibition in the Louvre, Paris, which took place in honor of his 90th birthday in 1971. With this event, Picasso was the first living artist to have his works exhibited at the Louvre. Picasso died in France on April 8, 1973.

Twelve years after Picasso died, on August 27, 1985, Alexandra Nechita was born in Romania. Alexandra's father, Niko, was sadly absent when his daughter was born. Niko had left Communist Romania to seek a better future for his family in the United States, when his wife, Viorica, was 6 months pregnant. Niko did not see his wife and daughter until 1987, when they reunited in Los Angeles.

Like Picasso, Alexandra also showed artistic talent at a very young age. In fact, Alexandra began painting as soon as the growth of her nervous system allowed it. Alexandra became obsessed with her coloring book, which worried her parents, as she was not interested in the things that little girls usually do, such as playing and jumping rope. His first pen and ink painting was made at the age of two.

A truly shocking observation was made by her parents when Alexandra was four years old. Alexandra

drawing abstract shapes with two faces and four eyes, as seen in Picasso's art. Alexandra quickly produced a collection of her original works. At the age of eight, Alexandra's first exhibition of art was held at the Los Angeles public library on April 1, 1994. A synchronic event, the same day she had her first exhibition, she also saw Picasso's artwork for the first time at Los Angeles County Art. Museum. Alexandra loves the freedom of expression that she sees in Picasso's work, which is unfettered by rules.

Alexandra's career skyrocketed since then. As written on his website, "He caught the attention of art critics and the media who began to tell the world about this rare child prodigy—an artist who has mastered drawing and color, an artist who has created his own visual language, in a unique style. , lyrical, figurative, and abstract cabbage; an artist who just turned 9 years old."

In fact, the media has dubbed him, "Little Picasso".

In 1999, at the age of 14, Alexandra was selected to lead the Global Arts Initiative, involving more than 100 countries, by the World Federation of United Nations (UN). During her early life, Alexandra was a guest on a number of national television shows in the United States, including CBS Sunday Morning, NBC's Today, The Rosie O'Donnell Show, NBC Nightly News with Tom Brokaw, and the Oprah Winfrey Show.

If the reincarnation cases of Gauguin and Picasso are accepted, reflect on how these souls have shown unique patterns of development throughout their two past lives. Picasso and Alexandra both went straight to art as toddlers and became geniuses in their teens, becoming the world's leading artists from the very beginning of their lives.

On the other hand, Paul Gauguin and Peter Teekamp, as youths, each became adventurers of the free world. They both went on to pursue business careers as a way of supporting themselves. Gauguin and Teekamp doing the sketch

pencil sketch, then started painting as an adult as a hobby. Both decided to pursue art as a full-time profession at an early age. Gauguin died poor and unknown and Peter, though an accomplished artist, was at this point relatively unknown. Hopefully, these patterns can be consciously changed. One thing I can say for sure, Peter, having observed that a Gauguin piece recently sold for 39 million dollars, will work on the following results in the next life.

Let us also reflect on how these two cases illustrate that we are indeed standing on the achievements of our past lives. The Gauguin/Teekamp sketches shown at the end of this chapter, the head of the horse, the women in the circle, the men in beret hats, and Christ, show that Peter Teekamp unknowingly re-created the stages of Gauguin's artistic development, but in earlier age. Similarly, Alexandra reimagined Picasso's development by painting abstract shapes with two eyes and four heads at the age of 4. Picasso became a pioneer of Cubist painting in 1907, when he was 26 years old. The media noted that Alexandra painted in an "abstract cubist style", at the age of 9.

In closing, in my opinion, it is time for humanity to recognize and celebrate the reincarnations of two of the greatest heroes in the art world, Paul Gauguin and Pablo Picasso, in the figures of Peter Teekamp ([www.peterteekamp.com](http://www.peterteekamp.com)) and Alexandra Nechita ([www.nechita.info](http://www.nechita.info)). Let us realize through these cases that life on Earth is for personal expression and evolution. With this knowledge, let's create a world we long to return to, where all of us, including these two art teachers, can grow and manifest, undisturbed by unnecessary wars, strife, and strife. Let's celebrate the blessings of this life.



**Paul Gauguin**



**Peter Teekamp**

**Although not depicted well in this image, Peter Teekamp has the same “Inca nose” as Gauguin.**



Michelle Moshay's contribution

**Michelle Mosay**



**Mette Gauguin**



**Michelle Mosay**

**Gauguin**

43 years old

**Teekamp**

16 years old

**Gauguin**

41 years old

**Teekamp**

22 years old

**Gauguin**

46 years old

**Teekamp**

22 years old

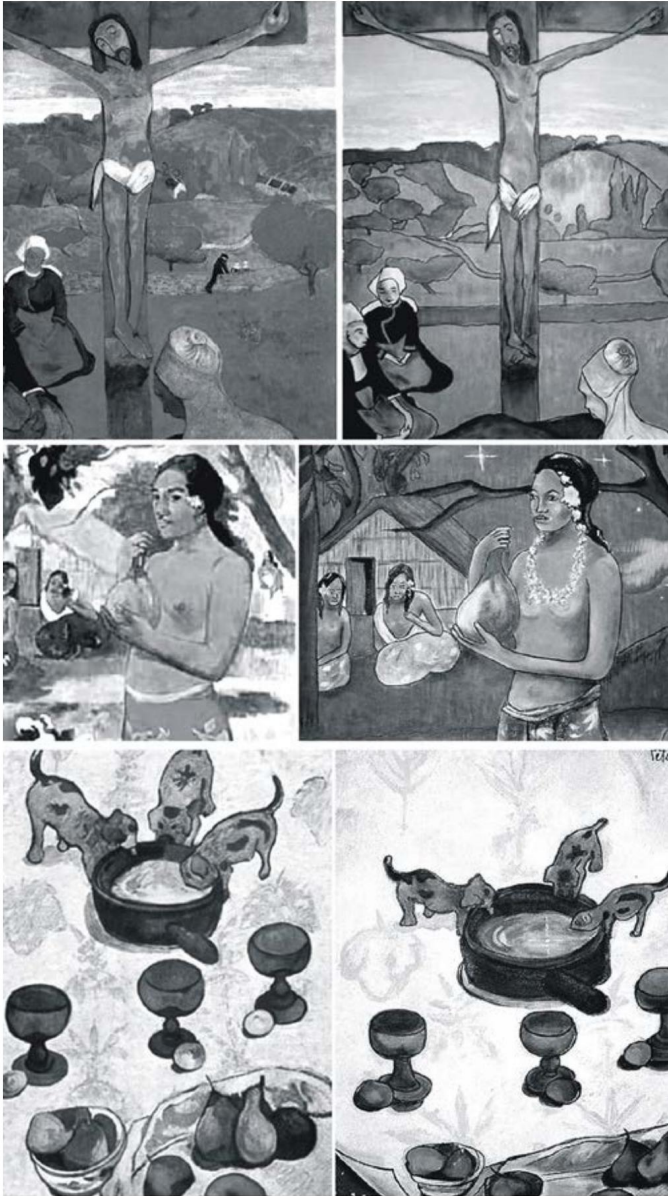
**Gauguin**

40 years

**Teekamp**

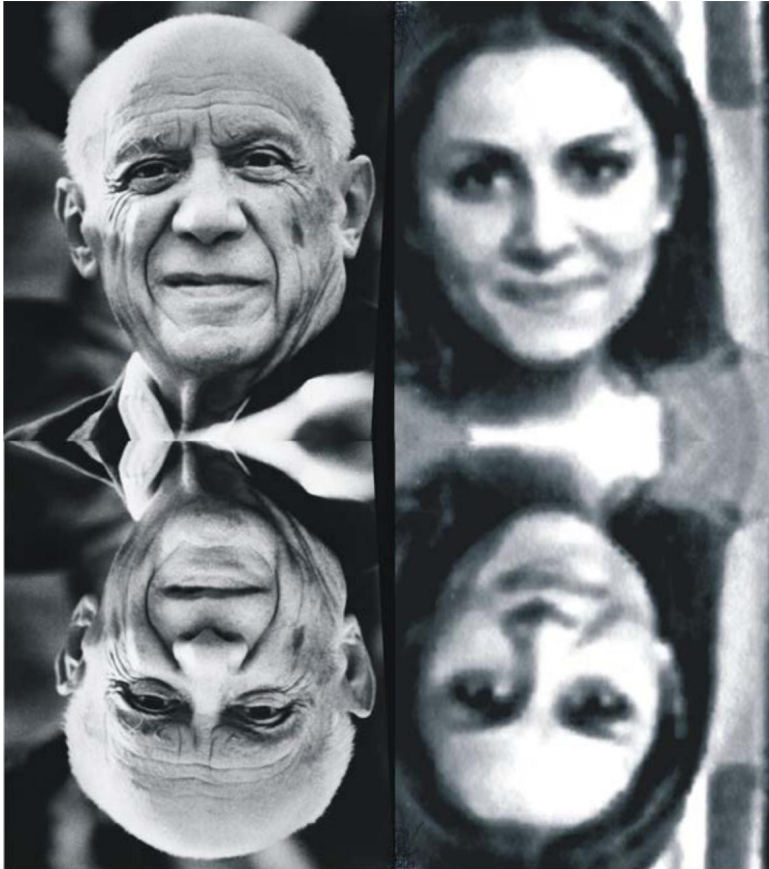
26 years old

Peter Teekamp first saw these pictures of Gauguin at the age of 53. A comparison of these sketches shows that Gauguin's artistic development was reimagined by Teekamp, but at an earlier age. This comparison of sketches shows that we are indeed standing on the achievements of our various past lives.



Paul Gauguin

Peter Teekamp



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Alexandra Nechita's contribution

**Pablo Picasso**

**Alexandra Nechita**

**At the age of 4, Alexandra began to paint forms such as Picasso with two faces and four eyes. As a child, he had become a skilled cubist painter and the media dubbed him "Little Picasso". Alexandra made her first art exhibition at the age of 8 and saw an exhibition of Picasso's work for the first time on the same day.**



**"The Wine Taster" by Alexandra Nechita who has been identified as the reincarnation of Pablo Picasso.**

# 9

## **Three Lives of Penney Peirce and the Split Incarnation Phenomenon**

### **Penney Peirce as Charles Parkhurst . Reincarnation**

In 1999, I joined an e-mail discussion group called Inpresence, whose members consist of authors whose work focuses on developing intuition and related topics. Once, I sent an e-mail describing the reincarnation research I was doing and I asked if anyone at Inpresence knew of any other cases I could research. One of the people who responded was Penney Peirce, who said he had a past life story that might have happened.

Peirce is a professional intuitive, consultant, perceptual skills trainer, and lecturer working in the United States, Europe, and Japan. He is the author of *The Intuitive Way: A Guide to Living from Inner Wisdom*, *The Present Moment: A Daybook of Clarity and Intuition*, and *Dreams for Dummies*. I met with Peirce at his home in Novato, California, north of San Francisco to find out more about his case. This is the story.

Peirce grew up moving around the country, much of his time in the Midwest and some on the East Coast. He moved from New York City to California in the early 1970s. Peirce worked as a corporate art director and graphic designer, but also did meditation and psychic development in his spare time, at a time when the self-improvement movement in California was growing.

During that time, a medium, whom I call Bobby Jo, regularly visited the San Francisco Bay area.

In his capacity as a medium, Bobby Jo lets spiritual spirits speak through him and provides his clients with information about past lives. Bobby Jo, who remained in a meditative state throughout this process, has no memory whatsoever of the information conveyed. Information about past lives is reportedly accessible through the Akashic Records, a set of memory banks or planetary history libraries, which can be found in the spirit realm. Peirce described Bobby Jo as a dramatic character, with a jovial nature and naive convictions. Bobby Jo knew nothing about Peirce when they met, nor did Peirce reveal information about him in their private session.

Because of this background, Peirce was surprised when in his session Bobby Jo began to discuss facts about his past life as if he were reading from an encyclopedia. Bobby Jo relates that long ago Peirce's name was Charles H. Parkhurst, that he was born April 17, 1842 in Framingham, Massachusetts, lived on a farm and later became a prominent minister. Parkhurst loves to climb mountains and use his lecture podium to fight crime.

Bobby Jo later reported that Parkhurst had written many books, including: *The Sunny Side of Christianity*; *A Little Lower than the Angels*; *Analysis of Latin Verb: Illustrated by the forms of Sanskrit*; *What Would the World be Without Religion?*; *The Blind Man's Credd and the Pew*; *Talks to Young Men*; *Talks to Young Women*; and *My Forty Years in New York*. Bobby Jo told Peirce that Parkhurst died on September 8, 1933 at the age of 91, and Bobby Jo exclaimed in a choked up tone, "And honey, you died from a sleepwalker and fell off the roof!"

Because of the depth of this specific information, after the session ended, Peirce immediately rushed to the nearest library to see if he could verify the past life details that Bobby Jo had spoken. In

his investigations, Peirce managed to find something of value. He discovered that there were records of Charles Parkhurst and that Bobby Jo's description of Charles Parkhurst was accurate to every detail, including the long list of books that Parkhurst had written. He realized that there were many traits in common between Parkhurst and himself, and there were even physical similarities. In considering this past life identity, Peirce pondered that there was no way Bobby Jo had memorized all of Parkhurst's data.

Furthermore, in Parkhurst, Bobby Jo has identified an individual whose characteristics are close to those of Peirce's, even though Bobby Jo knows nothing about him. In the end, when Peirce studied Parkhurst's life, he came to the conclusion that his past life matches were accurate.

Let's examine some of the similarities between Charles Parkhurst and Penney Peirce. First of all, Parkhurst and Peirce both have achievements as leading authors. Peirce, as a writer, showed talent from a young age, winning a National Scholastic Magazine award for a short story. Peirce has had 3 books published, and in addition, has contributed to a number of other titles, such as *The Celestine Prophecy* and *Tenth Insight* Experiential Guides by Carol Adrienne and James Redfield, *The Purpose of Your Life* by Carol Adrienne, *Intuiting the Future* by William Kautz. In addition to his academic work, Parkhurst has written for young people. Similarly, Peirce has been writing children's books since college and has recently incorporated spiritual themes into these stories.

Parkhurst and Peirce both have an interest in spirituality and providing ministry through the church. Parkhurst earned his bachelor's and master's degrees from Amherst College, then studied Theology at Halle, Leipzig, and Bonn. He returned to teach at Williston Seminary, in Massachusetts, and thereafter became a Congregational Pastor in Lenox, Massachusetts, for 6 years. He later became a priest at Madison Square

Prebysterian Church in New York City and earned his Ph.D. and Doctorate in Divinity (DD) from New York University and Columbia. Penney Peirce has also had a lifelong bond with spiritual studies. Ever since he could even remember, Peirce said that "why" was the word that motivated his behavior, and he was passionate about reading books on world religions, occult phenomena, and philosophy. Peirce was on a quest for core truths in all religions, and as a result of this interest he became a licensed minister. He even served as a substitute pastor at a Unity Church.

Like Parkhurst, Peirce also had a natural interest in ancient languages. Parkhurst taught Greek and Latin and wrote a book entitled Analysis of Latin Verb Illustrated by the forms of Sanskrit. Peirce also took advanced Latin lessons in high school and scored highly in national Latin competitions. He was also interested in Sanskrit and Egyptian symbols. Peirce said that he had experienced a series of dreams that featured ancient Greek words, words that he did not know at all in his everyday consciousness.

Charles Parkhurst used his lecture podium to correct social and spiritual fallacies. Parkhurst lived in New York at a time when political corruption was a major issue. Tammany Hall, the political regime that came to power in the late 1800s, colluded with crime bosses. Tammany Hall police officers routinely accept bribes, while the general public bury their heads in the sand and remain silent. Parkhurst, who serves as president of the Society for the Prevention of Crime, delivered what is perhaps one of the most famous sermons in American history, in which he condemned corruption.

Parkhurst described New York City as "hell with an open lid" and challenged the general public to do something. A street reporter happened to be in the audience and the story appeared in print, evoking much public interest and strong backlash from officials.

Parkhurst was attacked and challenged to prove his charges. He carried out his own investigation and soon appeared in court with the facts in his hands. The result was the emergence of the Lexow Inquiry and the election of a reform government, namely the Strong Government.

Teddy Roosevelt was also elected as the new Police Commissioner.

Like Parkhurst, Peirce also had tendencies as a critic of social problems and a reformer. In his campus newspaper, Penney published articles protesting curriculum and departmental changes that he felt were detrimental to students. When he worked for a large company, he carried out a letter-writing campaign to warn of unethical practices that he observed taking place in his department.

Charles Parkhurst and Penney Peirce both grew up on the farm and both have a love for agriculture.

Parkhurst, in his autobiography, wrote, "Agriculture is the backbone of all civilizations. Agriculture goes hand in hand with civilization as the body goes with the soul."<sup>1</sup> Parkhurst goes on to say, "Cultivating the land is a great original art."<sup>2</sup>

Peirce started journaling at the age of seven and much of his inspiration stems from nature and agriculture. Furthermore, the National Scholastic Magazine award he won was about a short story about wheat fields in Kansas. Peirce also enjoys "cultivating the soil" and has planted a vegetable garden every year since he was 20 years old.

Parkhurst and Peirce both enjoy hiking. Parkhurst is a mountaineering enthusiast who annually vacations in the Alps, climbing the Matterhorn, Weisshorn, and other great peaks. Peirce also from an early age showed a fondness for climbing. At the age of three, he climbed a cedar tree beside his house and looked into the second floor bathroom of his house, where his mother was doing her makeup. When Penney's mother looked out and saw her three-year-old daughter waving from the tree, she almost had a stroke!

In a tragic, though humorous, incident, Parkhurst's death is linked to his love of heights. At the age of 91, Parkhurst experienced a sleepwalk in which he stepped off the roof of his foyer, fell and died.

In what appears to be the aftermath of the traumatic event, Penney Peirce recounts that for years he had recurring nightmares in which he was driving down a cliff, in a falling elevator, and falling from a tree. At the end of each dream, when he realized that he was going to die, Peirce would wake up nervously.

When Peirce had had his session with Bobby Jo and learned that Parkhurst had died from a fall from the roof, his nightmares diminished. He had one last dream in which he fell from a tree in "super slow motion", consciously observing the stages he went through in death from a fall. After that dream, he never had another nightmare.

Peirce believes he got the dream images of the fall because Parkhurst was asleep and very confused when he died, and the experience can never be processed consciously. Peirce also felt that Parkhurst's death from sleepwalking out a window and falling from a roof was also related to his subconscious desire to jump from high places and fly like a bird. Maybe Parkhurst had the same drive and found a way to make it fly. Peirce observes that to this day he still has an affinity for, not a dislike, for high locations. Fortunately, in this life Peirce lived in a one-story ranch-style house.

## **Penney Peirce as Alice Cary's Reincarnation**

In his session with the medium, Peirce was informed of an even earlier incarnation. Bobby Jo relates that Penney's name, in that life, was Alice Cary.

He was born on a farm near Cincinnati, Ohio, on April 26, 1820 and he died on February 12, 1871. As in the case of Parkhurst, Bobby Jo lists a series of books that Alice Cary had written, including the following titles: Poems of Alice and Phoebe Cary; Clovernook: Recollections of Oure Neighborhood in the West; Hagar: A Story for Today: Lyra and Other Poems; Clovernook Children; Married, Not Mated; Adopted Daughter, and Other Tales; The Josephine Gallery; Pictures of Country Life: Ballads, Lyrics and Hymns; The Bishop's Son, A Lovers' Diary; The Born Thrall; Snow-Berries: A Book for Young Folks; and Ballads for Little Folks. Again, Bobby Jo seems to have access to incredibly detailed information spoken directly without any preparation. Bobby Jo also told Peirce that Alice Cary was inseparable from her younger sister, Phoebe, during that lifetime. Bobby Jo also notes that Phoebe is Peirce's younger sister, Paula, in the present.

The similarities between Penney Peirce, Alice Cary, and Charles Parkhurst are obvious from the list of book titles. It is clear that all three are excellent writers and all three have written children's books. Like Alice Cary, Peirce was a prolific poet as well as a nonfiction writer.

In interesting synchronicity, Alice Cary wrote under the pen name "Patty Lee", which was related to Peirce's first and middle name: "Penney Lee".

There are also various geographical connections between these three lives. Regression therapists have also noticed that souls retrace more often than not, from one lifetime to another. It's almost as if the soul feels nostalgia for familiar places and the settings of past lives. The soul then seems to be planning a life path that will take him to the former places he knew. For example, Peirce attended the University of Cincinnati, just a few miles from where Alice was born. Here, like Cary, Peirce began to write poetry in earnest. Also in college, Peirce has a girlfriend who writes poetry too and paints a picture of girls

imagination. His girlfriend often refers to this imaginary woman as his goddess of inspiration and he calls her "Alice". Interestingly, Alice Cary had been dumped by her boyfriend while living in Ohio, which prompted her to suddenly move to New York. Peirce wondered if his college girlfriend was the same man who dumped Cary.

After Cary moved to New York, his sister, Phoebe, also followed. These two women move to the city with the intention of making a living from literature—a very challenging thing to do. Together, they wrote and published many books of poetry and fiction. In New York, Alice and Phoebe Cary were known as "The Sisters of the West," because Ohio was still considered the west bank of a developing America at that time.

The Cary sisters became favored by many scholars and others when they set up a popular literary salon in their home for 15 years. Those in attendance included prominent thinkers, philosophers, early feminists, writers, and figures of the time, such as Horace Greeley, Edgar Allen Poe, John Greenleaf Whittier, and PT Barnum.

In a seemingly parallel path, Peirce also left Ohio abruptly, before graduating from university and moving to New York City. In New York, Peirce, like Alice Cary, soon became involved with a group of feminist and other writers. In another geographically related event, Peirce's workplace is near Gramercy Park, just a few blocks from where Phoebe and Alice Cary once lived.

In New York, Charles Parkhurst's life is also intertwined with theirs.

Peirce's apartment on West 80th Street is just a few blocks from Charles Parkhurst's residence on West 74th. He attended night schools at New York University and Columbia, which Parkhurst also attended. In time, Peirce moved to Park Slope, Brooklyn, close to where Alice and Phoebe were buried at Greenwood Cemetery. In another odd parallel, Parkhurst, as an old man, travels from New York to Los Angeles when

married for the second time. Similarly, Peirce left New York for Los Angeles to complete his bachelor's degree in design at the California Institute of Arts. He also notes that in the year after he met Bobby Jo, his parents moved to nearby Framingham, the birth and childhood place of Charles Parkhurst. During visits to his parents' house, Penney could see where Parkhurst used to live.

Like Penney Peirce and Charles Parkhurst, Alice Cary also had an early interest in knowledge, even reading at night by fat lighting when candles were not available to her. Cary is a nature lover and is passionate about writing about rural landscapes. Peirce also had a love for nature, as did Cary and Parkhurst, and he lived in the setting of an active farm.

As mentioned earlier, Penney started writing in her journal at the age of seven and draws much inspiration from nature, animals and agriculture. Like Alice Cary, Penney published articles and poems as a teenager.

We remember the National Scholastic Magazine award he won for his short story about Kansas wheat fields.

In an interesting letter, John Greenleaf Whittier wrote a poem for Alice entitled *The Singer*, which ends with a reference to wheat. Whittier wrote of Alice: Her humble lips sweetened by song,

A memory looms over his every word,  
Of a field of cloves and birds chirping,  
His dark, dilated eyes depicted,  
The vast western horizon,  
His words sprinkle the flowers of the field, golden,  
The wheat harvest that rolls around it.”<sup>3</sup>

In addition to a career in literature, Alice Cary is also a social activist, such as Parkhurst and Peirce. Alice is a firm believer in the abolition of slavery and a defender

women's rights. She became the first president of America's first women's club, The Sorority of Sisters (Sorosis), and befriended Jane Croly, Elizabeth Cady Stanton, and Susan B. Anthony. In a similar way, Penney was also involved in the feminist movement in New York and California, and became art director for a feminist magazine. Alice Cary hates human oppression or coercion of any kind. Penney Peirce formed a nonprofit organization on campus to research the harmful brainwashing effects of mass media and advertising on the general public.

Spiritually, Alice is attracted to the Universalist Church and accepts its doctrines, including the belief in reincarnation and that spirits of the dead can communicate with the living. He wrote:

Laugh, you who never laugh,  
Your death returns; but don't take it from me,  
... my foolish dreams,  
That our mortal eyes,  
What comes out reflects the earth and the sky,  
Also weighing in on eternity."4

The biographer Caru notes that Alice was also interested in divination. Alice's sisters and friends shared that she would "predict each of us' new fortunes, refreshing our horoscopes in her cup of tea every morning". Similarly, Peirce studied parapsychology and the development of psychic abilities very early in his career.

Peirce also noticed many similarities from his own writings to those of Alice Cary and Charles Parkhurst. For example, all three focus on the importance of demonstrating spiritual values in everyday life, in intention and through small actions, and that practice, process, and experience itself is more important than just talking about grandiose ideals. Peirce chose the following quotes from their books to illustrate this point.

Cary: "True value is in being, not what it seems—  
in doing small acts of kindness, in every day that passes."5

Parkhurst: "Character is an impulse that is controlled over  
and over with continuous continuity."6

Peirce: "The process, not necessarily the answer, is the sacred."7

In another example, all three wrote about the truth.

Parkhurst wrote: "Truth, of course, is of the eternal and exists in the form of God, while an idea is simply an attempt to reach the truth and come—go with the mind that develops it."8 Peirce wrote in his journal: "Information is from the mind. Knowledge is truth, the result of direct experience of a being or soul. Information is facts, mere descriptions of knowledge."9

Alice wrote: "Because sometimes, the truth is sharp, cold, and unforgiving. Despite our desires, will continue to urge the light to open; plain forms of all things; and from that ideal place the soul will descend; in a wild beauty full of sorrow, like a star, from the height of the blue sky to the ocean."10

And regarding gratitude, Parkhurst writes: "We have enough to make us all happy and grateful if we are silent long enough to lovingly count the number of our blessings in general, and let our hearts feel them and mix with them, until we become full of them. comfort and awakening become a sense of love the virtue of patience of the Blessed One."11 Peirce wrote: "Slow down enough to describe in simple terms the things you feel, as if you were counting your inventory. By being aware of everything, you are connected to your world. The 'feminine mind' leads you into a sense of virtue and sufficiency, and when you experience this to the fullest, you may sob, or be flooded with praise, or shine with feelings of ecstasy."12 Alice wrote: "When I think of blessings -blessing

which has adorned the sanctuary of love, heart, hope, soul, and body, all that a mortal being can give; for the sake of an extraordinarily holy desire, I am happy, no, even more, I am proud that I am alive!"<sup>13</sup>

Peirce noticed that he seemed to be an interesting relationship between the more masculine, scholar, and clerical side of Parkhurst, and the emotional, feminist, poetic Alice Cary. In his writings, Peirce combines elements of the two. It is interesting to note that in Penney's case, although the style may change with changing genders and eras, the core ideas remain the same.

Another interesting parallel in these cases is the possibility of bringing back physical marks and wounds from previous lives. Ian Stevenson, MD, in his research on children who spontaneously remember past lives, observed that when an individual dies of a traumatic injury, such as a knife or bullet wound, in a later life, a birthmark will be found at the site of the incident. the traumatic injury.

Peirce provided a hypothesis that the same inherited events might occur with chronic diseases. Alice Cary died of tuberculosis, which she braved for many years. Penney Peirce was born with severe lung problems, which progressed to chronic bronchitis and pneumonia during the first 15 years of his life. Peirce also observed that when Charles Parkhurst died of injuries caused by a fall, one of the injuries was a broken left leg. Peirce observed that he received multiple injuries to his left leg, including a fractured ankle. The question of whether remnants of disease and wounds from one life can be carried across lives is a matter that needs further investigation.

The Alice Cary/Penney Peirce case also features a karmic relationship that seems to persist from one life to another. Remember that Bobby Jo told Peirce that Alice Cary has a sister named Phoebe and in life

In this case, Phoebe is Paula, Penney's sister in the present life. It seems that Bobby Jo's statement is valid, because Paula has facial characteristics that are consistent with Phoebe Cary's. There are also similarities in the characteristics of traits. Phoebe is considered one of the most humorous women in America, renowned for her ability to see the ridiculous in the glamorous, and for her formidable ability to perform parodies. Peirce observed that these traits were consistent with Paula, who earned a Ph.D. and also known to be witty, like Phoebe. Peirce once wrote that Paula was described as "witty and cheerful, with a diplomatic disposition". In a more general sense, Phoebe is known to have a distaste for doing household chores.

In this life, Paula also has the same dislike. Paula set aside some money, so that she could hire a maid, instead of doing the housework herself.

Another important similarity is also observed in the relationship between the two sisters, Alice and Phoebe and Penney and Paula. The two couples have almost the same amount of age gap, and the two have a really close relationship with each other. Of Alice and Cary, one of their biographers wrote: "The relationship between the brothers, who always treated one another with extraordinary understanding and tenderness, was one of the most endearing things about their unique togetherness."<sup>14</sup> The emotional connection between these brothers is so strong that they practically die together. After Alice died of tuberculosis, Phoebe was so sad that she died 6 months later.

The close relationship between the two sisters continues in the present. Paula notes, "All my life, my sister Paula was my best friend."

The relationship between the two sisters was rekindled from the start, as Penney recalls that when Paula was born, she had no feelings of jealousy or sibling rivalry, Penney instead wanted to be close to her little sister. At a later date, Penney seems to have subconsciously intuited an identity

sister's past. Penney shared that as a young girl, she fantasized about a list of names she would give her children one day. Interestingly, her favorite name was Phoebe, which she later learned to mean "shining and brilliant".

### **The Split Incarnation Phenomenon**

The case of Alice Cary/Charles Parkhurst/Penney Peirce, if accepted as legitimate, shows an interesting phenomenon. The phenomenon that a soul can manifest in two different bodies at the same time. Alice Cary, the earliest incarnation in this series of lives, was born in 1820 and died in 1871. Charles Parkhurst was born in 1842, when Alice Cary was 22 years old. Alice Cary died in 1871 at the age of 51, when Parkhurst was 29.

Parkhurst died 52 years after Alice Cary's death, in 1933. Penney Peirce was born 16 years after Parkhurst's death, 1949, 50 miles from where Parkhurst died. If we look at this chronology, we observe that there is an overlap of 29 years between Parkhurst's birth in 1842 and Cary's death in 1871. Over a period of 29 years, it appears that the same soul inhabits two bodies.

It is interesting to speculate whether Alice Cary and Charles Parkhurst ever met each other. While there's no evidence to support that Cary and Parkhurst ever met it seems they were in close proximity to each other. In 1850, at the age of 30, Alice traveled from Ohio to visit John Greenleaf Whittier at his home in Massachusetts, not far from where Parkhurst, then an 8-year-old boy, lived on his family farm in Framingham. Alice then moved to New York that same year.

These two were again in the same geographic location 20 years later, in the summer of 1870 when

Alice Cary made her last trip from New York to visit friends in Northampton, Massachusetts.

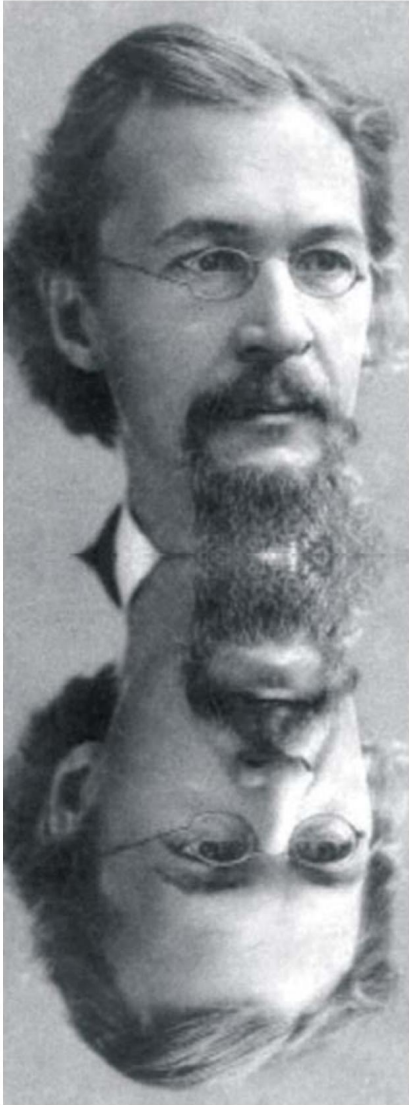
Parkhurst was living nearby at the time and just a few months later in November, Charles Parkhurst married his first wife in Northampton. Parkhurst moved to New York, in 1880, nine years after Cary died. Although it seems the two have never met, it's possible that Parkhurst knew Cary.

When Parkhurst was younger, Cary was at the peak of his career as an author, contributing heavily to the popular magazines of the time. It is possible that Parkhurst read articles written to another person, Alice Cary.

In conclusion, the Alice Cary/Charles Parkhurst/Penney Peirce cases show how facial features, personality traits, and even geographic locations can remain consistent over three lifetimes. In addition, the relationship between Alice and Phoebe, at one time, and Penney and Paula's relationship in another, shows how karmic and emotional connections are maintained from one incarnation to another.

Over the 29 year period when Alice Cary and Charles Parhurst were simultaneously incarnate seems to suggest that a soul could inhabit two bodies at the same time.

This phenomenon may help explain why there are more people on the planet today than there were in the past.



Contribution of the Library of Congress

**Charles Parkhurst**



Penney Peirce's contribution

**Penney Peirce**



Penney Peirce's contribution

Alice Cary

Penney Peirce

The lifetimes of Charles Parkhurst and Alice Cary overlapped by 29 years, demonstrating that the soul can inhabit two bodies at the same time, a phenomenon that called the "split incarnation".



Paula Peirce's contribution

**Paula Peirce**

**Phoebe Cary**

**Paula Peirce**

**Sisters Alice and Phoebe Cary are reincarnated as sisters  
Penney and Paula Peirce.**

# BORN *again*

## Part II

Cases Solved Through  
Kevin Ryerson and Ahtun Re

# 10

**Introducing Kevin Ryerson,  
Tom MacPherson, and Ahtun Re**

I put that information aside and didn't seek a relationship with Adams until about 12 years.

At the end of 1995, I was fully engaged in my medical career and was on a business trip in Hawaii.

I was working as the medical director of an oil company called Unocal 76, whose catchphrase just so happened to be "The Spirit of 1776," a reference to the spirit of the American Revolution. Suddenly, out of nowhere, I received a command from my soul that I had never experienced before. It was as if a loud, but subtle, voice entered my mind and commanded, "Learn the life of Adams." The message this voice conveyed was so strong and unmistakable, strong enough to make me go to a bookstore in Honolulu that evening, where I bought books about the American Revolution and John Adams.

At the 1984 session, the guiding spirit told me that if I researched John Adams, I would find myself in physical appearance, personality, and habits. When I read about Adams during 1996, that's exactly what I found. I have the same character, with the same strengths, the same weaknesses, and in some portraits, such as the one painted for the Paris peace conference after the Revolutionary War, I have a face that looks very much like Adams. Over time, I identified 60 people associated with Adams, who seem to have incarnated around me throughout my life. For example, my sibling, George, appears to be Peter Adams, the sibling of John Adams, based on similarities in appearance and character.

Over the course of two years, I slowly began to believe that it might be true that I was the reincarnation of John Adams. If this is true, I think that this information might be valuable in understanding how reincarnation works, but I don't know what to do with this information. Of course I wasn't prepared to state that publicly. Moreover, I am a doctor with a good salary. I don't want to lose my job

me wandering here and there telling me I was John Adams, if that turns out to be wrong. I need some kind of proof or confirmation.

Not knowing what else to do, I started going to the shamans in the community, who had good reputations, to see what they had to say. First, I visited Michael Tamura, who has headed the Berkeley Psychic Institute for nearly 20 years. In my session with Michael, he stated, "Yes, you were John Adams and you are here to bring the Founding Fathers back."

Sounds good, but I'm still not sure. I went to several other psychics, and they all told me the same thing, that I was the reincarnation of John Adams.

During my later travels, I was eventually referred to Kevin Ryerson, a medium who worked with Shirley MacLaine for about 30 years and who is featured in all three of her books.

I discovered that Kevin is a trance medium, which means when he works, he goes into a meditative state or trance and allows spirit beings to communicate through him. A spirit being related to me through Kevin named Ahtun Re, who introduces himself as an Egyptian from the Nubian tribe. Ahtun Re explained that he had evolved through a series of lifetimes as a human and then ascended, such as Buddha, Jesus, Muhammad, and various other spiritual masters. Ahtun Re's last incarnation, he said, was in Egypt, during the reign of Pharaoh Akhenaton (1379-1362 BC), who is known as the "Father of Monotheism". Ahtun Re worked as a High Priest and advisor to Akhenaton and thus the last incarnation of Ahtun Re took place around 3,350 years ago.

Talking to an Egyptian spirit guide who had been dead for more than 3,000 years was a new experience for me. I am open, but skeptical, and from the start I never assumed that Ahtun Re was accurate. Like anyone with common sense, and especially because of my background in

In the field of science, I need evidence to be able to believe that Ahtun Re is providing valid information.

First of all, Ahtun Re also confirmed that I was indeed John Adams' reincarnation. I then review a list of the nearly 60 past life matches I have hypothesized about the people who incarnated around John Adams, whom I think I have identified in this life. As we went over each match, Ahtun Re told me whether I was right or wrong. Overall, it confirmed about 85 percent of my matches and it stated that the remaining 15 percent were inaccurate. However, I'm still not sure if I have any reason to believe in Ahtun Re. How can I know that his determinations are valid?

A breakthrough occurred when I started asking about identities for which I had no hypothetical correspondence, and I asked Ahtun Re to tell me who someone was in his past life, or who historical figures were in his present life. What I found was that Ahtun Re was able to make past life identifications, which when examined, appeared to be valid and accurate. The matching he did, when examined, showed similarities in facial characteristics, traits, talents and corresponding karmic classifications.

Furthermore, sometimes the matching process about individuals in history was so hidden that it was so difficult to find information that it was impossible for Ahtun Re (or Kevin Ryerson himself for that matter), to make a match without accessing an accurate source of spiritual data. . Some may refer to this source of information as the Akashic Records, some may refer to it as the Universal Mind. Cases that clearly demonstrate Ahtun Re's ability to make past-life matches include the American Green Party presidential candidate Ralph Nader, astronomer Carl Sagan, and Neale Donald Walsch,

author of the Conversations with God book series. These cases will be presented in the following chapters.

Before I start discussing the cases solved through Ahtun Re, I would like to share an anecdote that shows that the guiding spirit presented through Kevin Ryerson can also monitor events on Earth.

In my book, *Return of the Revolutionaries*, Shirley MacLaine is identified as a reincarnated American revolutionary and a signatory to the Declaration of Independence, a match that Ahtun Re confirms. Miss MacLaine herself was kind enough to agree to be included in my book, although she herself had not had the opportunity to have a session with Kevin prior to the publication of my book to directly confirm the identity of this past life.

A few months after the publication of *Return of the Revolutionaries*, Miss MacLaine was conducting a series of seminars at the Academy of Art College, in San Francisco, in October 2003. I was living in San Francisco, so it was an opportunity for me to meet Ms. MacLaine for the first time. In the months that passed, I learned from Kevin that Shirley had a session with him and Ahtun Re.

I myself happened to be scheduled to do a session with Kevin Ryerson the day before Shirley's event. During the session, I asked Ahtun Re if I should bring a present for Shirley. Ahtun Re, speaking through Kevin in his deep bass voice, told me to make a T-shirt with a picture of revolutionary Shirley on the front, with a caption underneath: "In my next life, I want to be Shirley MacLaine". On the back of the T-shirt, Ahtun Re said that I had to make the following sentence: "One Hundred Lifespan Only Gets This Ugly T-Shirt".

Not only can Ahtun Re make accurate past life matches, but he also has a great sense of humor.

Almost like a miracle, I was able to get that T-shirt made within a day and I took it with me when I went to see Shirley's talk. After morning session

incredible thing, I introduced myself to Shirley during her lunch break. I didn't prepare for what happened next. Early in the afternoon session, Shirley invited me to join her on stage.

For nearly two hours, a three-way conversation ensued between Shirley, the two to three hundred in attendance, and me, regarding reincarnation, my book, and the Shirley reincarnation case. Even though I'm enjoying this golden opportunity of my life, I'm nervous about being on stage with one of the most famous celebrities on the planet. My nervousness spread to my right hand holding the microphone. My right hand gripped it tighter and tighter until it started to cramp. At that time, perhaps our discussion had lasted for 40 minutes, I moved the microphone to my left hand. After a few minutes, my left hand started to cramp until I had to move the microphone back to my right hand. This mic switching happened during my performance on stage with Shirley.

What's amazing about this incident with Shirley is that Kevin Ryerson's guiding spirits witnessed what was happening from another realm. A few months after the event and meeting with Shirley at the Academy of Art College, Kevin Ryerson came to San Francisco to conduct a lecture and demonstration channeling (inner channeling) to the public. During the session, another guiding spirit emerged through Kevin: Tom MacPherson. MacPherson often came during sessions for Shirley MacLaine, because Tom's last incarnation was as an actor in the Shakespeare play troupe, so he and Shirley had a common interest in drama. Tom, through Kevin, addressed the audience in his Irish accent and called out to me. Tom asked, "So buddy, did you enjoy being with the redhead?"

The redhead Tom meant, of course, was Shirley MacLaine. I replied that it was an amazing time together on stage with Shirley. Tom later suggested, "But you were too nervous, moving the microphone back and forth from one hand to the other."

I was surprised when Tom made that statement, because I had never told Kevin about the microphone incident. Then after questioning Kevin confirmed that he was not aware of my problem with the microphone while I was on stage with Shirley. This made me realize that Kevin's mentors could keep an eye on events on Earth, regardless of where Kevin was physically.

In the years I have worked with Kevin since we first met in October 2001, we have become close friends. In addition, because I have done more than 70 sessions with Kevin, I also feel that Ahtun Re is my best friend. In those sessions, Ahtun Re is as warm and human as anyone you could contact on the phone. The only difference with Ahtun Re is that the phone is Kevin Ryerson. MacPherson also visited several times, although Ahtun Re was the primary guiding spirit I worked with. With this introduction, let's review the cases solved through Ahtun Re.



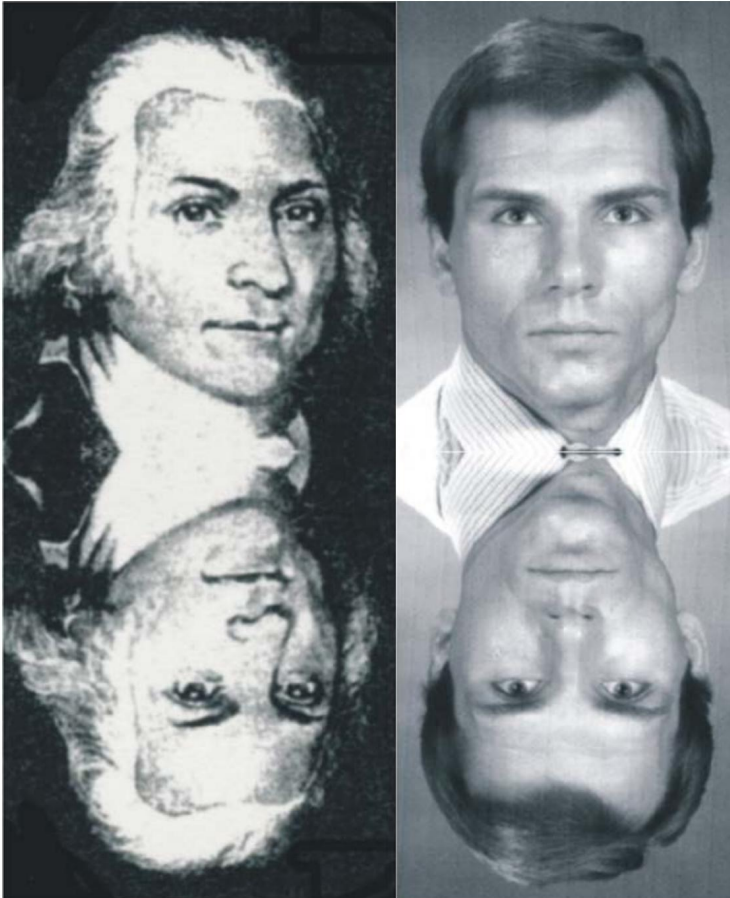
Unfinished painting details  
"Treaty of Paris" by Benjamin West  
Winterthur Museum Contribution

**John Adams**



Walter Semkiw's contribution

**Walter Semkiw**



**Peter Adams**

**George Semkiw**

**Peter is the brother of John Adams and George is the brother of Walter Semkiw.**

**This case shows how souls are reincarnated in groups and family members can return as one family again.**

# 11

## **Reincarnation Cases Ralph Nader, Carl Sagan, and Neale Donald Walsch**

### **Ralph Nader as Charles Thomson's reincarnation**

As described in the previous chapter, when a working relationship was established between me and Kevin Ryerson and Ahtun Re in late 2001, I decided to see if Ahtun Re was able to make past-life identity matches that I had not previously hypothesized. For example, I feel that Ralph Nader who became the candidate for US President in 2000 was part of the American Revolutionary group, although I have no idea who he was.

In a session with Kevin, I asked Ahtun Re if Nader was ever born during the American Revolution period, and if so, who he was. Ahtun Re confirmed that Nader did live in the 18th century and his name was either Thomson or Thomason. Ahtun Re stated that Nader was an important actor in Continental Congress and Ahtun Re stated that I would find that Thomson had exactly the same facial features as Ralph Nader.

At first, I was frustrated looking for information about a character named Thomson in the books and other sources I had gathered about the American Revolution. Time was an issue, as I had signed for Return of the Revolutionaries on October 30, 2001, which, as stated, was John Adams' birthday, and by then the deadline for submitting manuscripts to publishers was drawing near.

I decided to give the Nader case one last chance by visiting the San Francisco Public Library. I visited the sections on American history dealing with the Continental Congress\* and Constitutional Convention, which featured three shelves full of books. I systematically looked through each index, hoping to find either a Thomson or a Thomason. After looking through about a hundred books without success, my hopes began to fade.

Suddenly, in a large manuscript, which likely hasn't been opened for years, I see Charles Thomson's name on the index, with a portrait identified by a page number. Could this be what I'm looking for?

When I turn to the page with this portrait, I see the face of Ralph Nader with his unique eyebrows and a vertical facial line on one side, symmetrical to that of Charles Thomson's.

In a subsequent session with Kevin Ryerson, Ahtun Re confirmed that Ralph Nader was the Charles Thomson of the Revolutionary Era. In addition, apart from the similarities in facial architecture, I found that Thomson and Nader's personality traits were very similar. Both were advocates of consumers, both fought for the poor and both were deemed too radical to be elected to office. In *Return of the Revolutionaries*, I dedicate a special chapter to the Thomson/Nader case, in which I compare quotations from the writings of Thomson and Nader, which show the essential similarities in values and thoughts between the two.

This case holds deep meaning for me, as it demonstrates that Ahtun Re has the ability to accurately establish past life identities.

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\* During the war of independence against Britain, the Americans still did not have an official government. Instead, the Continental Congress serves as an interim transitional government made up of all-state delegates. After completing its duties, the Continental Congress was dissolved and the first official government was born. Then, after independence, representatives from various states gathered together and drafted the Constitution in the event of the Constitutional Convention which gave birth to the legal basis of the United States of America.

## Carl Sagan as David Rittenhouse's Reincarnation

Charles Thomson was an American Revolutionary in Philadelphia. Thomas Paine was living in Philadelphia when he wrote his pamphlet, *Common Sense*. The pamphlet *Common Sense*, with its straightforward arguments as to why independence from British rule was coveted, became a best-selling piece of writing that helped influence people's emotions and positions, and helped launch the Revolutionary War. While reading about the history of *Common Sense*, I learned that a Philadelphia resident named David Rittenhouse worked as an editor. That's all I knew about this guy, when I asked about Rittenhouse in a session with Kevin Ryerson. Specifically I asked Ahtun Re if Rittenhouse had reincarnated right now.

When Ahtun Re said that David Rittenhouse had reincarnated as Carl Sagan, I was convinced that he was mistaken. By that time, I had observed that souls tended to express themselves in the same ways, from life to life, and they tended to display the same talents. It made no sense to me that Rittenhouse, whom I consider little known in the Philadelphia revolution, would be reincarnated as a world-renowned astronomer. I determined that Ahtun Re was mistaken and I somewhat doubted his ability to be a reliable source for making reincarnation identity matches. But it turned out that I was wrong.

When I researched more about Rittenhouse, I discovered that he was an instrument maker who created America's first telescope. I also discovered that he was a mathematician who, based on his observations with a telescope, built an orrery—the forerunner of a planetarium, which depicts the solar system with great accuracy. I later found a portrait of Rittenhouse and found that he had the same face as Carl Sagan. All of this happened early in my working relationship with

Kevin Ryerson and when I realized that it was Ahtun Re who had made this match, which currently seems to me incredibly accurate, I realized that something very big was going on, that I had a resource capable of accurately identifying souls at past and present incarnations.

## **Neale Donald Walsch As Reincarnated Pastor William Walter**

In my reincarnation research, even before I met Kevin Ryerson, I had determined that author Marianne Williamson and doctor John Hagelin were part of the Revolutionaries in Boston. Hagelin is running for president under Maharishi Mahesh Yogi's Natural Law Party. Ahtun Re later confirmed this match, as part of the 60 matchups I discussed with him in our first few sessions. They were Boston revolutionaries close to John Adams. In fact, Marianne Williamson has been confirmed as Abigail Adams, wife of John Adams. The synchronic events would bring us together for the first time on Valentine's Day in 2001, when Marianne agreed to be included in Return of the Revolutionaries as Abigail's reincarnation. John Hagelin, confirmed reincarnation of James Otis, a Boston lawyer, considered a genius, who helped spark the revolutionary movement by bringing Britain to justice in connection with Writs of Assistance, an illegal search and seizure law.

In recent times, Neale Donald Walsch, author of the bestselling book series Conversations with God, has become quite familiar with both Williamson and Hagelin. Walsch and Williamson supported Hagelin's presidential candidacy in 2000, and together, Walsch and Williamson founded the Global Renaissance Alliance. Having said that, I questioned whether Neale was also in

Boston during the American Revolution. In a session with Kevin Ryerson, Ahtun Re revealed that Walsch was actually a pastor in Boston who was good friends with John and Abigail Adams, and he was also an associate of John Hagelin at the time. I asked Ahtun Re what Neale's name was at that time. Ahtun Re informed that Neale was known as Reverend Walter and he was a member of the Freemasons, who also supported the Anglican cause.

The Reverend Walter isn't in the history books, but I was able to find him through the New England Genealogical and Historical Society (NEGHS). A biography from Harvard University is also available confirming that he was a Freemason. Subsequent searches in John Adams' diaries revealed that there was only one priest named Walter known to the Adams family. The pastor was William Walter, born on October 7, 1737. Walter received his license as a pastor in England, by the Bishop of London. The Reverend Walter then returned to Boston and joined the ministry in July 1764 at Trinity Church. On April 4, 1768, Walter was elected Chancellor of Trinity.

The diaries of John Adams concerning the priest William Walter, dated May 24, 1773, are attached below. The record also mentions two other men, Colonel and Major Otis, who were father and son. The son, Major Otis, refers to James Otis, who in his present life has been identified as John Hagelin. Let us now look at the notes of John Adams. I have put the current identities of the characters in brackets for clarity.

John Adams wrote:

Spent the evening at Wheelwrights, with Parson William of Sandwich.... Williams spent the entire Night telling stories about Colonel Otis and his son the Major (John Hagelin). Major (John Hagelin) hires... Parson Walter (Neale Donald Walsch) to represent him to the governor as a Friend of the Government, in order to obtain a Lieutenant Colonel's Letter of Assignment.

Major (John Hagelin) has Liberty written all over his Manufacture House... Colonel Otis reads to the great assembly of the common people, Allens speaks about the beauties of Liberty and recommends it as a masterpiece.<sup>1</sup>

Note that Major James Otis/John Hagelin enlisted the help of Parson Walter/Neale Donald Walsch to gain higher military ranks within the British Empire government. Please remember that this event took place before the American Revolution and many patriot leaders worked in leadership roles in the British system before independence was declared. Religious leaders and pastors are community leaders, and that's why Reverend William Walter/Neale Donald Walsch is in a position to help James Otis/John Hagelin gain greater influence in government.

Note also that this situation is similar to the current events involving Hagelin and Walsch. As part of the 2000 presidential campaign, Hagelin used Walsch as a fundraising aid, just as Otis used Reverend Walter in his campaign for the rank of lieutenant colonel. So here we have succeeded in obtaining a karmic connection between John Hagelin and Neale Donald Walsch, if the proposed past identities are valid.

Reverend Walter tried to maintain a neutral attitude between the Loyalists and the Revolutionaries in his congregation. As such, Walter stays in touch with both the Patriots and the Loyalists until an unexpected event occurs. In February 1776, just as Paine's Common Sense was causing a stir, Reverend Walter was accused of spreading smallpox in the Patriot army. The smallpox vaccine was newly invented at the time, but there was great controversy as to whether it did more harm than cure.

People who are vaccinated can spread the disease to others over a period of time, so people who

vaccinated must enter into temporary quarantine.

The incident that emerged involved a young child who accused Reverend Walter of forcing an inoculation on him. The boy claims that Reverend Walter then told him to go to a Patriot army base where the boy had smallpox. This puts the Patriots in danger of contracting the disease. While it's hard to imagine that this story is accurate, some Bostonians seem to accept this story and accuse Walter of trying to spread smallpox within the Patriots. They labeled him a Loyalist and traitor. As a result, Reverend Walter's home was ransacked and he was forced to take refuge in England in 1776.

In the spring of 1777, Walter returned to New York while the Revolutionary War was underway, and was appointed chaplain to the Third English Battalion. In this capacity, Reverend Walter often took care of the Patriots who were prisoners of war. One biographer wrote that "Walter was famous for being kind to Patriot captives"<sup>2</sup>. This service to Patriot prisoners is consistent with Ahtun Re's statement that Walsch provided protection and assistance to revolutionaries. It is also interesting that the Reverend Walter also visited the inmates of a prison, because Neale Donald Walsch created a special program to provide books to prison inmates today. Therefore, both William Walter and Neale Donald Walsch have a common history of serving prison inmates.

In December 1783, Reverend Walter returned to England and in July 1784 he visited Abigail Adams to welcome her to London. Abigail had just arrived to meet her husband John, who was serving as American minister to Britain. This visit demonstrates a karmic relationship between William Walter/Neale Donald Walsch and Abigail Adams/Marianne Williamson during the Revolutionary era. As mentioned earlier, in the present day, Marianne Williamson has founded the Global Renaissance Alliance with Walsch who is said to be a co-founder.

In July and August 1787, Reverend Walter returned to Boston and was invited to preach in an Anglican church, which was descended from the Church of England.

Prior to his exile in England, Walter was known for supporting the establishment of an Anglican diocese in America, which caused resentment among independence-oriented Americans. His fellowship with the Anglican churches and his vocation as Anglican bishop are consistent with Ahtun Re's statement that Walsch, during his life in the Revolutionary era, supported the Anglican mission. It is also noted that Reverend Walter was a Freemason and preached at Mason events. One observer wrote, "Dr. Walter was a staunch Mason because he saw the aim of the organization to be to develop love for mankind."<sup>3</sup> This statement is consistent with another statement by Ahtun Re, that Walsch, in the Revolutionary era, was a Freemason.

As the years passed after his return from England, the residents of Boston received the Reverend Walter back and, in time, he was appointed Chancellor of Christ Church in Boston. Reverend Walter also frequently preached at Christ Church in Cambridge. He died on December 5, 1800 and was buried with Masonic honors in a family headstone under Christ Church. A memorial window was erected within Trinity Church in honor of William Walter. Pastor Walter left seven children.

In addition to the historical details that fit Ahtun Re's description of Walsch in the Revolutionary era and the karmic connection to Abigail Adams/Marianne Williamson and James Otis/John Hagelin, similarities and character traits are seen between Reverends Walter and Walsch.

For example, I was told that Walsch loved being in public and liked to dress well. Walsch himself joked in public about his arrogance on this one. At fundraising events held for John Hagelin, Walsch recounts that while he was away

As an adult one of her biggest worries is her “hair” and hairstyle. This is consistent with how the ladies in Boston remember Reverend Walter. One of these ladies said:

Dr. Walter was a very handsome man, tall and well proportioned. When on the street, he wears a long coat of blue cloth over his priestly robes; a full-bottomed wig\*\*, neat and stiff; a triangular hat; black knee caps of fine material, with black silk trousers; and a square shoe, with a silver buckle

Walsch, as I understand it, also likes to wear good footwear. Walsch is also a former actor and radio personality. These roles also fit well with the statements regarding Pastor Walter: “All his attention was paid to the clothes, parties, meetings, and plays;”<sup>5</sup> “his voice was clear, like the music, and well intonation.”<sup>6</sup>

Walsch showed great love and emotion towards his wife, Nancy. This is evident in the words he uses to describe his wife in the introduction to his books. For example, in *Conversations with God*, Book 3, Walsch writes:

Next, I would like to appreciate and thank my wonderful life partner, Nancy, to whom this book is dedicated. When I think of Nancy, my words of gratitude and thanks seem meaningless in the face of her deeds, and I feel devastated that I can't find a way to express how amazing she is. I only know this. My work would not be possible without it.

This loving relationship is consistent with the relationship Reverend Walter with his wife, Lydia Lynde, whom he married on 30

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\*\* This model of wig is often used by British civil servants, hair a long fake that curls up at the bottom.

September 1766. What struck me when I read about the Reverend Walter was his reaction when he lost his beloved wife in 1789. It is noted that Walter was barely able to finish the sermon at his funeral.

One observer noted, "The funeral sermon he dedicated to his wife almost drowned in his tears."<sup>7</sup> The depth of Reverend Walter's emotions for his wife seems to be reflected in Walsch's deep love for Nancy.

Another similarity between Pastors Walter and Walsch is that they both produced highly popular spiritual and metaphysical works. Walsch, of course, has written the Conversations with God series, which has sold millions. Reverend Walter, likewise, produced prominent sermons that had a metaphysical quality. The following quotes about Pastor Walter illustrate this point. "The popularity of this youth sermon is astonishing."<sup>8</sup> Regarding a sermon by Walter, one listener wrote, "Metaphysical, but well-spoken and adapted to the situation."<sup>9</sup>

Most notably, the Reverend Walter in the 18th century gave sermons involving references to extraterrestrials. The subject matter of this issue is consistent with the contents of Conversations with God, Book 3 in which Walsch writes about "highly evolved beings" which are extraterrestrial (ET) beings. Walsch wrote that these highly evolved creatures were noble and more advanced than humans on the evolutionary scale. Let us reflect on the words of the Reverend William Walter, written in the 18th century, when he described God creating the universe, with planets inhabited by living things, and endowed with various levels of intelligence.

He said, and watch! The suns that appear so brilliantly in the Great Assembly, appear suddenly; The suns which in the eyes of a Herschel or a Newton... cannot be counted: He reigns, and beholds! The suns are surrounded by the planets, and their satellites, prepared for the dwelling of bodily spirits. It's not impossible

that the inhabitants of countless worlds that continue to revolve endlessly around their central fire, form a solar system outside the solar system, which are endowed with different levels of intelligence, and different ways of obtaining happiness, which is the reason they were created .10

So Reverend William Walter was talking about creatures who live on other planets, each with their own way of achieving happiness. This is consistent with Walsch's message about intelligent extraterrestrials who have evolved in their own way.

In essence, the information that Ahtun Re provides regarding the identity of Neale Donald Walsch's past life appears to have occurred in the person of the Reverend William Walter. In addition, a karmic relationship match exists between William Walter and James Otis/John Hagelin and Abigail Adams/Marianne Williams. The characteristics of intellectual traits and interests also appear to be consistent. As previously mentioned, the shape of the face is also suitable, especially in the eye and forehead area. For all these reasons, it seems that Neale Donald Walsch was indeed the Reverend William Walter in a previous life. Ahtun Re also identified Nancy, Neale's wife, as Lydia Lynde, whom William Walter deeply loved. So, we see, this love story continues.

In closing, the three cases of Charles Thomson/Ralph Nader, David Rittenhouse/Carl Sagan, and the Reverend William Walter, show that Ahtun Re is able to make past life matches. These three cases are very convincing to me, but the Walter/Walsch case is the most meaningful, because Ahtun Re provides very specific information about an individual, the Reverend William Walter, that is not listed in the history books, although after extensive research, everything that what Ahtun Re said about this case can be confirmed. Furthermore, when I sent information on this reincarnation case to Neale Donald Walsch and I stated that I reasoned that in a past life, he was Reverend William Walter,

that his best friend Marianne Williamson was Abigail Adams and that John Hagelin was a Boston Revolutionary named James Otis, Neale Donald Walsch called me and said, "I think there's something here." Neale later agreed to be included in *Return of the Revolutionaries* as the reincarnation of the Reverend William Walter. Coming from the owner of *Conversations with God*, I have his approval as a recognized experience.



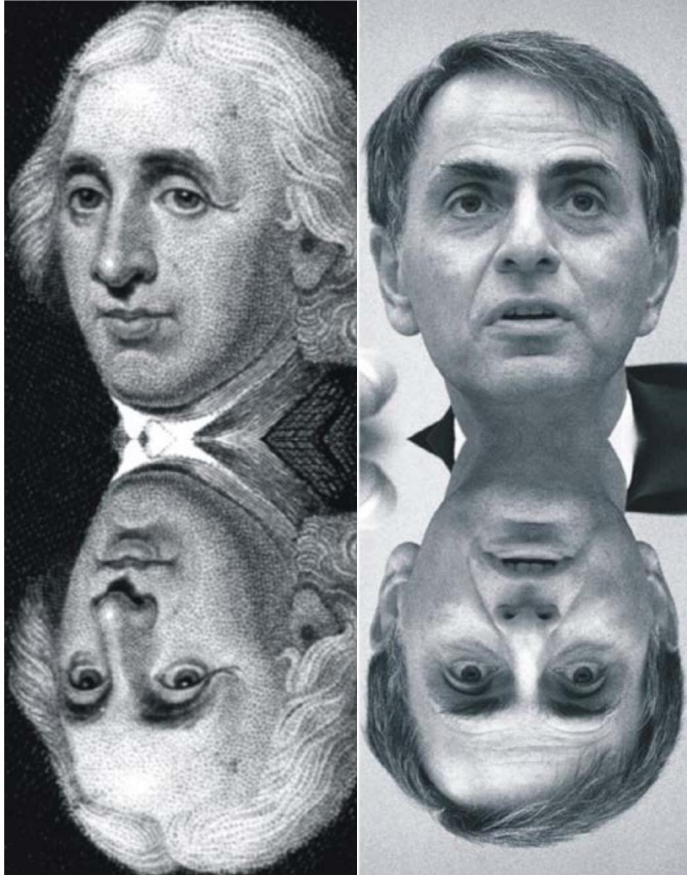
From the collection of Mrs. Paul Bartlett

Photo by Beverly An

**Charles Thomson**

**Ralph Nader**

**When Dr. Semkiw asks Ahtun Re, a spirit guide who communicates through Kevin Ryerson, a trance medium featured in Shirley MacLaine's three books, about who Ralph Nader was during the American Revolution, Ahtun Re says that Nader was a Continental Congress leader named Thomson. Research has shown that Charles Thomson was the secretary of Congress and that his facial features and personality traits were exactly the same as Nader's. This case makes Dr. Semkiw began to seriously respond to Ahtun Re.**



Contributions of Edward  
Savage, David Rittenhouse, LLD, FRS,  
Yale University, Art Gallery, Mabel

Details © Bettman/CORBIS

**David Rittenhouse**

**Carl Sagan**

**David Rittenhouse, who was an American Revolutionary, built America's first telescope and a forerunner to the planetarium, which accurately depicts our solar system. He was reincarnated as the astronomer Carl Sagan.**



Details, Virginia Historical Society,  
Richmond, Virginia

**Reverend William Walter**

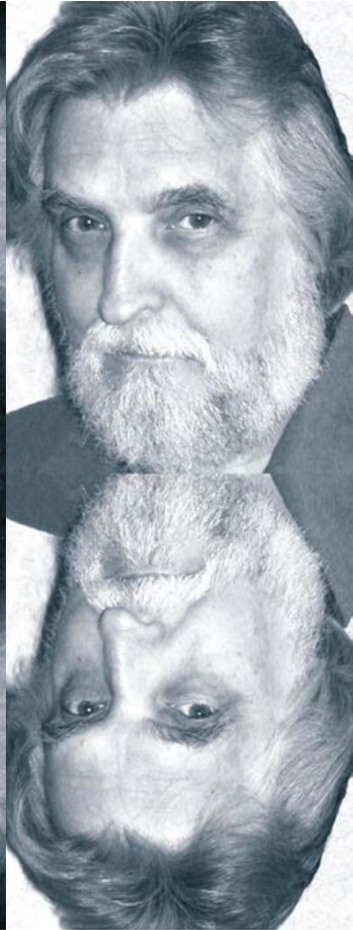


Photo by Walter Semkiw

**Neale Donald Walsch**

**Walsch, author of "Conversations with God", agreed to be featured as the reincarnation of Pastor Walter in the book "Return of the Revolutionaries". This case dramatically demonstrates Ahtun Re's ability to make past life identity matches.**